The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder:

REV. WILLIAM SUDDARDS, REV. STEPHEN H. TYNG, D. D. } Editors and Proprietors

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Poetry.

From the Church of England Magazine.

BIRTHDAY VERSES.

TO A LITTLE GIRL NINE YEARS OLD.

Dear child of many a prayer;
Frail nursling of fond love;
How oft mid fear and care
Thy name hath risen above!
Still was the prayer preferred—
Health for thy wasting frame;
And still the prayer was heard—
And the healing angel came!

And here thou art to-day,
In strength, and health, and glee;
And gladsome hearts have they
Who have oft been sad for thee:
They bless thy fair young brow,
And their grateful spirits raise;
Not signs of anguish now,
But the incense of sweet praise.

We hail thy natal morn
With mingled hopes and fears:
We watch thee swiftly borne
Adown the tide of years.
Bright be thy life, and long;
Thy spirit undefiled;
From care, and strife, and wrong,
God keep thee, gentle child!

HENRY DOWNTON, B. A.

Trin. Col., Cam.

THE LOVE OF CHRIST.

"Above all, remember at how vast a price these souls were valued by Him who made them. To repair the ruins of their fall, no instrument was available but the infinite sacrifice of the Son of God. Nor was that sacrifice withheld. 'God spared not His own Son, but delivered Him up for us all.' 'God so loved the world,' so yearned after His own image, though defaced, and marred, and trampled in the dust, 'that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' And how that brightness of His Father's glory loved and valued souls, each day and hour of His afflicted life on earth gave some new and some affecting proof. To win them to Himself and bring them back to God, with what patience did He bear their provocations! With what meekness did He endure all the insults, the indignities, the cruelties, which they heaped upon that head which He had bared of all drained! How did He pass His day in labours, His nights in prayers and in intercession for them! And often, when some ear would open to His sweet instructions, would He seem to forget the temperate morsel which formed His simple meal, and forego the scanty fare on which poverty like His was wont to feed!

"But we have no more touching instances of the love which He bore to immortal souls, than in the passage from which my text is taken—'Having loved His own which were in the world, He loved them unto the end.' The same deep and tender anxiety for their eternal welfare which He manifested in the days of His humiliation re-appeared, when after His resurrection He returned victorious from the conflict with the powers of death and darkness. And, doubtless, amidst all His present glories, it still throbs in that heart which feels as man for man, and brother for brother, and out of the abundance of which He 'ever liveth to make intercession for us.' It was, then, after His resurrection, that He held the conversation to which my text refers."—*Woodward.*

From the London Record.

TRACTARIANISM—MR. PALMER'S PAMPHLET.

Sir,—A very remarkable occurrence has just taken place here. Tractarianism is fairly upon the rocks. Mr. Palmer, Dr. Hook, Mr. Gresley, Mr. Perceval, Archdeacon Manning, Mr. Paget, &c. (I believe I am right in naming all these gentlemen,) have jumped into the long-boat without consulting the leaders of the party, and are pulling away from the wreck.

In plain English these gentlemen have at last thought it necessary to denounce the manifest Romanism exhibited in the later Tractarian publications, and now that the Tracts have been suppressed, Mr. Newman has resigned St. Mary's, and eight members of the University have joined the Church of Rome, Mr. Palmer has published a pamphlet* to disavow all connexion with the *British Critic*, and, in justification of this measure, has thus had open to the world the interior of his party:—

"Within the last two or three years," he informs us, "a new school has made its appearance. The Church has unhappily had reason to feel the existence of a spirit of dissatisfaction with her principles, of enmity to her Reformers, of recklessness for her interests. We have seen in the same quarter a spirit of almost *civility* and *adulation* of Rome, an enthusiastic and exaggerated praise of its merits, an appeal to all deep feelings in its favour. . . . So far has this spirit of adulation proceeded, that translations from Romish rituals, and 'Devotions' have been published, in which the very form of printing, and every other external peculiarity have evinced an earnest desire for uniformity with Rome. Romish catechisms have been introduced, and formed the models for similar compositions. In conversation remarks have been sometimes heard, indicating a disposition to acknowledge the supremacy of the See of Rome, to give way to *all its claims however extreme*. Displeasure is felt and expressed if any attempts are made to expose the errors, corruptions, and idolatries approved in the Roman communion. Invocation of saints is sanctioned in some quarters, purgatory is by no means unacceptable to others, images and crucifixes are purchased, and employed to aid in private devotion. Celibacy of the clergy, auricular confession, are acknowledged to be obligatory. Besides this, instances are found with Romanists, and visits are paid to Romish monasteries, colleges, and houses of worship. . . . . Amongst other evidences of a 'holy life,' which are held up to our admiration, are the use of 'shirts of hemp, in which the splinters of the stalks are left,' the harbouring of vermin, and the use of disgusting food. Romish controversialists are applauded and complimented; their books are eagerly purchased and studied, and contrasts are drawn between them and the defenders of the truth, to the disadvantage of the latter. In fine, menaces are held out to the Church, that if the spirit which is thus evinced is not encouraged, if the Church of England is not 'unprotestantized,' if the Reformation is not forsaken and condemned, it may become the duty of those who are already doubtful in their allegiance to the Anglo-Catholic communion, to declare themselves openly on the side of its enemies."

But there is one still more remarkable passage in Mr. Palmer's pamphlet. He answers: "If there be any who are recently convinced of the duty of uniting themselves to Rome, and who are waiting the moment to declare themselves, while in the meantime they are labouring to insinuate their own persuasions amongst the duped and blinded members of the English Church. No, I will not believe that such disgraceful treachery and hypocrisy can exist in any one who has ever partaken of sacramental privileges in the Church of England. *However appearances may seem to justify such a belief*, I cannot for a moment entertain the notion of such revolting perfidy;—and yet *it is impossible to off r any reasonable answer to those who suspect that there are individuals who remain in the Church only with a view to instil doctrines which would otherwise be without influence, to gather adherents who would otherwise be safer from temptation.*"

In justification of the suspicions here expressed by Mr. Palmer, I have to recommend you that it has been publicly stated that proposals were made by Romanists to a Tractarian clergyman in Leicestershire, to join the Church of Rome, and yet retain his preferment in the Church of England; and that it should never be known. Further, that a clergyman has offered to come forward, if necessary, and name the respective parties.

Again, Mr. De Rara, a recent convert to Romanism, has addressed a letter to the *British Magazine*, in which he remarks: "Your suspicion that the Church of Rome has secret agents now at work in the Anglican Church, never occurred to me, until I perceived that she would be quite justified in making use of such a means of convincing the Anglicans that they were in the hands of a traitor. Would to God that I were guessing of the address, the prudence, and the courage of a Judith. Do you suppose that I would not make excellent use of them? Surely you forget that it is impossible to sin against the Holy Ghost."

With respect to Mr. Palmer's pamphlet, if it be objected that he has told the world little more than Mr. Golightly did in his letters to the *Standard* and *Morning Herald*, two years ago, and the Bishop of Oxford in his recent most valuable Charge, the answer is, that the arguments and assertions of both those writers were those of opponents of the Tractarian party, Mr. Palmer's the reluctant, the very reluctant admission of a partisan.

There are parts of Mr. Palmer's work which are creditable to him, but there is one feature of it which deserves the severest reprobation. He has attempted to shield the teachers of error at the expense of the disciples. Perhaps you will allow me to dispose of his argument in another letter.

Believe me to be, Sir,
Yours respectfully,
A MASTER OF ARTS.

Oxford, Oct. 25, 1843.

* *A Narrative of Events connected with the Publication of the Tracts for the Times*, by the Rev. W. Palmer, M. A. of Worcester College, Oxford.

THE REV. SIR WILLIAM DUNBAR, BART.

Few affairs have created so profound a sensation amongst the Scotch Episcopalians as the excommunication by Bishop Skinner of the Rev Sir William Dunbar, minister of St. Paul's Chapel, Aberdeen. The following Address from the congregation of the parish church of Stoke-upon-Trent has been presented to the Rev. Baronet:—

September 18th, 1843.

"Reverend and Dear Sir,—The undersigned members of the congregation of Stoke-upon-Trent, late under your pastoral care, have heard with the utmost amazement and concern of the document lately issued by the Bishop of the Episcopal Church in Aberdeen, charging you with open schism and wilful disobedience to your ordinary, and warning all faithful people to avoid communion with you, lest they be partakers with you in your sin! We cannot express our astonishment at hearing of such a charge against one towards whom we have so long entertained feelings of the greatest respect and esteem. We cannot forget your irreproachable life and conversation during all the years you laboured amongst us; how assiduously you insinuated upon your flock the graces of humility, meekness, and love; and how fervently you illustrated what you preached by the stainless consistency of your own conduct. We remember your zeal and activity to discharge, fully and conscientiously, every duty of your responsible office. We bear testimony to the eminent success which it pleased the Head of the Church to crown your labours whilst you were amongst us; and time will never efface from our hearts the emotions of affection, of gratitude, and of regret, called forth by the removal of you and yours from amongst us. Nor are we able to discover, from the published accounts of what has lately transpired at Aberdeen, that you have done anything to forfeit, in the least degree, our esteem, or to incur the disapprobation of any faithful people; while we find it universally admitted, even by the Bishop himself, that you have preached none but scriptural doctrines, and that your moral character is without a stain. Permit us, then, to record our undiminished affection and attachment to you, and our sincere sympathy in your present position. We trust that you may ever be supported by Divine guidance and the testimony of a good conscience, and that God will in his good time give you a happy issue out of all your troubles, and make you a blessing to the flock of which he has made you the pastor.

To the Rev. Sir W. Dunbar, Bart., late Curate of Stoke-upon-Trent, Staffordshire."

REPLY TO THE ABOVE.

Aberdeen, Oct. 7th, 1843.

"My dear friends,—I have been anxious, ever since your address reached me, to convey my heartfelt acknowledgment of your kindness, but circumstances of great interest to the congregations to which I at present minister, as well as to myself, have prevented my writing sooner. This delay, however, will not, I am persuaded, be misinterpreted by any one of you.

"It is impossible for me to give utterance to the feelings of my heart on reading your communication, which carried my memory back to the period when we lived together in peace and unity. It literally revived before me much that transpired during the time I officiated amongst you, and it has served to confirm me in the assurance that, when a board of union has been sadly formed between a minister and a people, although unconscious any other to separate the one from the other, yet the effects of that union will not take place, but will, on the other hand, be found to manifest themselves in a manner most gratifying to both.

"That your amazement should have been great, on reading the document to which you allude, was indeed most natural. My own surprise was considerable; for the whole business of the Synod was effected without my having any knowledge of their sitting. The Synod, it appears, which assembled, declared, upon what evidence I know not, that I am apart from Christ's mystical body, which is the one spirit in.' I have committed no offence against them, unless having withdrawn my formal and qualified resignation with the Scottish Episcopal Church be considered an offence; and I did this by adopting the very income which Bishop Skinner himself provided for me. Still, whatever imaginary or real offence this may have given, I have yet to be informed upon what authority the powers of the Scotch Episcopal Church, sitting as the Synod, possess to declare a portion of the Church of England to be *apart from the mystical body of Christ.* Would I say Bishop of the Church of England condemn one of her presbyters thus? Would any bishop of the Church of England condemn one of a presbytery *whatever?* But *English* Episcopacy, as established, is not *Scottish* Episcopacy. Scottish Episcopacy, wholly irrespective of the established church of the country, by which the Continental England is regarded, assumes the power of moving and abrogating canons at option, without let or hindrance, as is set forth in Canon xxxiv:

"'A general Synod of the Church, duly and regularly summoned, has the unlimited power to alter, amend, and abrogate the canons in force, and to make new canons; and the said alterations, amendments, abrogations, and new canons being in conformity with the recognised constitution and acknowledged practice of this Church, shall not only oblige the minority in the said Synod, but all the absent members of the Church.'

"In 1811, a code of canons was adopted by the Scottish Episcopal Church; in 1828, these canons were altered; in 1829, another alteration was made; in 1838, alterations were again made. Thus, since 1811, her canons have undergone three alterations; and subsequently to the bishops of the Church of England concurring in the English-ordained clergy (in Scotland) uniting themselves with the Scottish Episcopal Church, *that* has been rendered compulsory upon the English-ordained clergy which was not then compulsory—viz., to give up the English communion office at a general Synod, so as be held disqualified to attend the Synod.

"The differences between the English Church, as established, and the Scottish Episcopal Church, in her irresponsible position, are not at present so well known as they will be; but that the Scottish Episcopal Church will be assimilated to the English Church in all her services and decisions has become, by the last alterations in the Scottish canons, more improbable than before inasmuch as the 'Scotch Communion Office' must now be embraced by every English-ordained clergyman, before he can express an opinion in Synod as to the differences which exist between the one and the other. This effectually operates to hinder his expressing an opinion unfavourable to the 'Scotch Communion Office;' for he is required, by taking part in it, previously to give practical evidence of his approval, although by this very act he departs from the solemn promise made at his ordination, viz., that he would use *none other* form than that contained in the Book of Common Prayer.

"I will not, however, follow out this digression, and only add on this subject, that the attempt made to lower my ecclesiastical status, I am assured, on the authority of ecclesiastical lawyers in England of the greatest eminence, as well as of the most eminent counsel in Scotland, can have no effect in point of law; and the offer of pulpits in England, once made to me, by brother presbyters of that Church from which I received my orders, is sufficient proof that they attach no importance whatsoever to Bishop Skinner's finite declaration, and unjust, illegal, attempted censure.

"The only part of the business which has caused me any annoyance has been the circulation of a report that I have shown a disrespect to the English bishops by refusing to refer the matters in dispute to any of them; nonwithstanding my own conscience, and the terms of my agreement with the congregation of St. Paul's Chapel, required me to take the course I did. In justification of myself, I feel it to be necessary that I should transcribe a few passages from a correspondence which took place on this subject. Under date of 7th of July I remarked as follows:—'I beg to observe that, while I entertain, and during my eleven years' ministry in England, I trust never in any instance failed to evince, the utmost respect for the bishops of the Church of England, I apprehend it is not competent for me, in the present position of affairs connected with St. Paul's Chapel, to take the matter out of the hands of the constituent members. After the most careful consideration I can give the subject, it appears to me that I am devoid of any power whatever to submit the case to any third party.' 'Of this Church (the Church of England) I am a member and a minister. I never have renounced, and never will renounce, this connexion; nor can I relinquish its valuable privileges for the Scottish Episcopal Church, or any other communion.'

"Again, on 21st July:—'I cannot yield to any one in the respect I entertain for the bishops of the Church of England; but even were it more of an ecclesiastical than a civil matter, and had I the power to make such a reference, it has never been stated what are the specific points some would wish to have submitted.'

"Again, on 19th September:—'How unfair, how unkindly, and what very bad treatment altogether, thus to allow it to go forth to the public, by a sort of *suppressio veri*, that I disregard the opinions of the English bishops! I NEVER ON ANY OCCASION REFUSED TO APPEAL TO THE ENGLISH BISHOPS, OR ANY OF THEM; and wherever such a statement meets me, I will take pains to contradict it, because it is alike groundless and unfair.'

"I have only now, my dear friends, to add, that judging from the sentiments of affectionate regard to which you have given utterance, I feel it to be unnecessary for me to say anything more to ensure me a continuance of your goodwill; and I take the opportunity of assuring you, that although distant as regards residence, I remain, nevertheless, closely united to you in the bonds of Christian love, while your late address has had the effect of making me and more closely, if possible. That you and your families may long enjoy the privilege of a Gospel ministry, in connexion with the Church of England, in her scriptural, Protestant and free character, is the sincere wish and earnest prayer of your late faithful and affectionate minister, and still most attached friend,

WILLIAM DUNBAR,

Minister of St. Paul's Chapel, Aberdeen.

"To the Churchwardens and other members of the Congregation attending the parish church of Stoke-upon-Trent, Staffordshire."

THE CHURCH.

"The Church is a means and not an end; and I will confess that, where the means and ceremonies run so much in the stream of outward ceremonies, symbolical rites, and positive ordinances, that they become the ruling principle—I am afraid that the Church is put in our place, if not of God Himself, at least of God's religion. I am and have pointing your attention to any individuals, nor even to any party or set of men in the present day. The error is as old as the fall of man. Nor is it hard to account for this propensity in man's nature thus greatly to err upon this cardinal point. Religion has, as it were, a body and a soul. The body of the Church, like our own bodies, is visible to all; but the soul of the Church is invisible to mortal eyes. It is that kingdom of heaven which except a man be born again, he cannot see; it is the secret of the Lord which is with them that fear Him. Its essential elements are, as the Apostle speaks, not cognizable nor appreciable by mere human faculties; for 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' But there is no truth from which the carnal mind is more shut out than the lost of its own ignorance. So far from admitting that religion is something which it cannot see; it confidently denies that anything can be told or substantial which it *does* not see. 'Religion, it is clear,' such a one will say, 'must be something; and it must be something which I can see. Well, then, what do I see? I see sacred buildings, Gothic arches, comely dresses, men of grave and dignified deportment, walking in procession, performing solemn ceremonies, exhibiting certain signs, and distributing certain symbols—thus, then, is religion. This is no airy fancy, no thin abstraction, no flighty imagination, but something positive, solid, and substantial, which a man in his senses, and with his senses, can take him hold of.' Mr. Locke informs us of a certain person born blind, who conceived that scarlet was like the sound of a trumpet. Need I point out to you the closeness of this analogy?"—*Woodward.*

PRIESTHOOD.

* That the English word PRIEST is frequently employed for the rendering of two different words in Greek, viz., ἱερεὺς and πρεσβύτερος, (from the latter of which our "presbyter" or "priest" is derived,) is a circumstance of which no scholar can be ignorant indeed, but which is not in general sufficiently attended to; for it is not the same thing to be merely *acquainted* with the ambiguity of a word, and to be practically aware of it, and watchful of the consequences connected with it. And it is, I conceive, of no small importance that this ambiguity should be carefully and frequently explained to those who are ignorant of the original language of the Old Testament.

Our own name for the ministers of our own religion, we naturally apply to the *ministers* (in whatever sense) of any other religion; but the two words which have thus come to be translated "priest," seem by no means to be used synonymously. The priests both of the Jews and of Pagan nations,* constantly bear, in the sacred writers, the title of *hiereus*; which title they never apply to any of the Christian ministers ordained by the Apostles. These are called by the title of *episcopos*, (literally superintendent; whence our English word "bishop;") *presbyteros*, literally elder, and so rendered by our translators, probably to avoid the ambiguity just alluded to; though the very word "presbyter" or "priest," is but a corruption of that name; and—*diaconos*, literally "minister;" from which our word deacon is but slightly altered.

These titles, from their original vague and general signification, became gradually not only restricted to great measure to Christian ministers, but also more precisely distinguished from each other than at first they had been so as to be appropriated respectively to the different orders of those ministers, instead of being applied indiscriminately. But no mention is made, by the sacred writers, of any such office being established by the apostles, as that of "priest" in the other sense, viz., *hiereus*—priest, in short, such as we find mentioned, under that name, in Scripture.

Now this alone would surely be a strong presumption that they regarded the two offices as essentially distinct; for they must have been perfectly familiar with the *name*; and had they intended to assume the same *office*, or one very similar to it, we cannot but suppose they would have employed the name †. The mere circumstance that the Christian religion is very *different* from all others, would, of itself, have been no reason against this; for the difference is infinite between the divinely instituted religion of the Jews, and the idolatrous superstitions of the heathen; and yet, from similarity of office, the word *hiereus* is applied by the sacred writers to the ministers of both religions. The difference of names, then, is in such a case as this a matter of no trifling importance, but would, even in itself, lead us to infer a difference of *things*, and to conclude that the apostles regarded their religion as having no priest at all, (in the sense of *hiereus*) except Christ Jesus, of whom indeed all the Levitical priests were but types.

It should next be considered what was the nature of that office which was exercised by the Jewish and by the Pagan priests; and which, according to the apostle, belonged, after the establishment of Christ's kingdom, to him alone.

The priests of the Israelites were appointed by the Almighty himself, for the express purpose of offering *sacrifices*, in the name and on the behalf of the people; they alone were allowed to make oblations and burn incense before the Lord; it was through them that the people were to approach him, that their service might be acceptable; a very great portion of the Jewish religion consisted in the performance of certain ceremonial rights, most of which could only be duly performed by the priests, or through their mediation and assistance; they were to make *atonement* for the *atonement* for offences; they, in short, were the *mediators* between God and man.

Among the Pagans, whose institutions appear to have been, in great measure, derived, imitations of those of the patriarchal religion, we find, as before, priests, who were generally, if not exclusively, the officers of sacrifices, in behalf of the state and of individuals—intercessors—supplicating and making atonement for others—mediators between man and the object of his worship.

This peculiarity of office was even carried to the length of an abuse: (I speak now of the abuses introduced into the *institutions* of the Pagans, in contradistinction to the absurdities of their *faith*;) there seems to have been (as has been already hinted) a strong tendency to regard all religion as exclusively the concern of the priests;—that they were to be the sole depositaries of the mysteries of things sacred;—that a high degree of holiness of life and devotion were required of them alone;—that they were to be religious, as it were, instead of the people;—and that men had only to show due respect to the priests, and leave to them the service of the Deity; just as they commit the defence of the state to soldiers, and the cure of their diseases to physicians. Against such notions (as was before remarked) the Israelites were studiously, and not without reason, cautioned.

The office of priest, then, in that sense of the word which I am now considering, viz., as equivalent to *hiereus*, being such as has been described, it follows that, in our religion, the *only* priest, in that sense, is Jesus Christ himself; to whom consequently, and to whom alone, under the Gospel, the title is applied by the inspired writers. He alone has offered up an atoning *sacrifice* for us, even the sacrifice of his own blood; he "ever liveth to make *intercession* for us;" he is the "one *Mediator* between God and man;" "through him we have access to the Father;" and "no man cometh unto the Father but by him."

Whately.

TRACTARIAN MISREPRESENTATION.

People who are fond of tricks and cunning devices, often seem to gain boldness by the impunity which is allowed them by those to whom the work of detection is a disagreeable employment. We will, therefore, in one instance, put an end to this impunity, and plainly state, that in the last number of a new Tractarian journal, which usurps and defiles the name of *The English Churchman*, we find the following disgraceful paragraph:—

"The Rev. C. Seager has recently passed over to the Church of Rome. He was formerly student at the Church Missionary College at Islington."

We will leave it to our readers, whether they ever witnessed a baser attempt to deceive. Here is a known and eminent Tractarian,—Dr. Pusey's "right hand man," gone over to Romanism, and all that the readers of the *English Churchman* are permitted to know of the matter is, that a Mr. Seager has "passed over to the Church of Rome, who was formerly a student in the Church Missionary College at Islington." We will take for granted that this alleged fact is not a mere invention. We will assume that Mr. Seager was once a student in the Church Missionary Institution. But when was this?

Mr. Seager was admitted to the Hebrew Scholarship at Oxford in 1834, and we may, of course, assume that he did not subsequently descend from Worcester College, Oxford, to become a student at Islington. His residence at Islington, supposing him ever to have been there, must have been *some ten or twelve years since!*

A dozen years back! Why, Dr. Pusey was then writing Liberal and Rationalistic pamphlets in extenuation of German Neology; in controversy with Mr. Hugh James Rose, whose exposure of German Rationalism was matter of bitter complaint with Dr. Pusey. Mr. Newman was at that time "a Low Churchman." Another eminent Tractarian was on the Committee of the Oxford Bible Society. All things have suffered change since then, and Mr. Seager only a little more change than others.

The *suppressio veri*, however, is the main guilt of this disgraceful little announcement. The journalist who knew enough of Mr. Seager to be able to tell us what he was a dozen years since, knew also full well *what he had been doing since.* He knew that he had been one of Dr. Pusey's "working men." But it was not convenient to confess it. And we believe that up to this period the readers of the two daily Tractarian journals, the *Times* and *Morning Post*, have been kept in almost entire ignorance of Mr. Seager's conversion.

[London Record.

THE IMPORTANT QUESTION.

This solemn inquiry of our Blessed Lord, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" has often been emphatically termed "the important question." How awful then is the charge which we have taken upon us, even the care of immortal souls, their education for eternity their discipline for heaven! Have we ever essayed, however vain the effort, to take the dimensions of a soul, to sound its depths, and explore its vast capacities? Look at the infant child that appears but little raised above the level of mere vegetable life. Mark the gigantic strides by which he rises in a few short years to such wonders of intelligence, that he dives into the hidden mysteries of nature, calculates the distance of the stars, and, by the magic of his telescope, sees world ascending above world, and system towering above system, up to the footstool of the throne of God. Into what then may such a soul expand, when, freed from the prison house of flesh, it is let out to expatiate amidst its native heavens! Or, what may such a nature be in its ruins, in a fall corresponding to such a height! These then are the mighty concerns with which we have professedly engaged to intermeddle. For the perdition or salvation of beings on so immense a scale, we shall have to render an account.

And O! if we would know what those souls are *in fact*, let us look into our own hearts, and commune with our own experience. Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above upon your soul. Compare this with "the cloudy and dark days" (and who has not experienced such?) which you can well remember; with those seasons of depression when your soul was vexed and your heart disquieted within you;—when deserted and alone in spirit, you felt "clean forgotten as a dead man out of mind, and like a broken vessel;" when you were tempted, as many saints have deserved, to say, "My God, my God, why hast thou forsaken me?" Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceive then this happiness shining and brightening more and more into a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness forever;—and then consider what you have taken upon you—you who have volunteered to be the guides of these immortal spirits, to street them in their downward, and and them in their upward flight.—*Hoo ward.*

MYSTERIES IN RELIGION.

"The folly of objecting to religion, because it contains Mysteries, will appear from the obvious truth, that we have as right to expect from divine revelation that which it not only does not engage to give, but even professes to withhold. 'Canst thou by searching,' asked the patriarch, 'find out God?' Canst thou by searching, find out the Almighty to perfection?' And if it be objected, that this doctrine was peculiar to the primal and preparatory dispensation—the twilight of the Gospel dawn—we will appeal to the Apostle, acknowledging that, with all unanimity, great is the mystery of godliness, and exclaiming, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' But, further, to evince that the opponents of the Gospel are unable to charge imperfection on their author. It is to stretch the divine wisdom upon the rack of human judgment. It is to assume the power of dictating to the Omnipotent how he shall make man, or redeem man; what form the Godhead shall assume, what instruments he shall employ, what signs he shall work, what effects he shall produce. It is to usurp the prerogative of explaining what our Maker has left dubious, of harmonizing what he has left concealed. It is to charge him with having revealed too little or too much, to arraign his wisdom and to impugn his goodness; to search his secrets from his hand, rejudge his justice, and even come down into the sanctuary of God.—*Rev. W. Dale.*

* Acts xiv. 13.

† For it should never be forgotten, that Christianity is the offspring of Judaism, and that all the institutions and regulations of the Christian Church emanated from men who had been brought up as Jews, and who would not have deviated from what they had been used to, on slight ground.

* The passage which follows I have taken the liberty of extracting, in substance, and nearly in words, from a Discourse delivered before the University of Oxford, on the 5th of Nov. 1821, and published with the second edition of the Bampton Lectures

For the Episcopal Recorder.

LETTER FROM REV. DR. CUTLER.

(Continued.)

It was now drawing towards midnight, and we had all been driven from below to the upper deck. The ship was not built in modern style and the roundhouse was little more than a canopy over the companion way. The steerage passengers who had taken refuge there, were removed, and those from the cabin took their places. Every inch of room which remained was granted to the women from the steerage. Baggage from below being excluded, that as many of the people as possible might be sheltered—and there we sat in a dense mass looking at each other, and at death which was staring us in the face. Our captain was standing half way down the companion ladder that he might converse with one and another, whose sorrows found vent in words.

Every moment the water was rising below, and the ship was gradually and boldly sinking and settling in the sea and in the sand.

It was about this time that the captain invited the writer to go out with him and see the beauty of the night, and such a scene of sublimity and desolation I never beheld; our ship stripped of its masts, lay weltering in the sea and in the sand, and appeared like the top of a long black tomb. On our right appeared the shore of Long Island about eight miles distant, in front those of Staten Island, supposed to be twelve miles off, and here we were in sole and solitary possession of an immense shoal covered with waves in which a boat could not live, unable to leave the wreck and with no appearance of help. The moon was indeed bright; but it seemed only a torch to light us to the grave. Lighthouses were sparkling at distant points, but there appeared no friendly barks or boats which guided by them were approaching for our deliverance. The heavens was glittering over our heads, but its cold wind soon compelled us to retire to the round house for shelter, and for fellowship in affliction. It was now that the writer gave up all hope of life; and taking his seat beside one from whom he did not expect to be separated for a moment, even in death, (O what a bond is *Christian* affection between man and wife) he endeavoured to reconcile himself and others to the will of God. It should be remarked that after the wind changed from South-east to North-west we should have entertained hope of deliverance, could we have persuaded ourselves that our condition was known in New York. But, so long as day light lasted, the weather was stormy and thick, and when it cleared off the shades of night descended. Our fears were too just. No certain information of our danger reached the city. Rumor had reported that some ship was ashore, but *where* it was not known. It was however so ordered that just between sun down and dark we were seen from Staten Island. An express was sent to the Quarantine ground, and Captain Vanderbilt of the Steamer Wave, about nine o'clock at night, prepared his vessel to make an attempt at rescuing us. Just at this moment a steamer was seen apparently proceeding to the wreck. In a short time however it returned back as if unable to contend with the sea. Then Captain Vanderbilt completed his arrangements, and went in pursuit of the ship; and may God reward him and his men.

For two hours he coasted round the edge of this immense shoal, in the centre of which we had struck. But he could discover no appearance of the object sought for. At last the steamer came against the three masts of the ship, with all the rigging and sails, and then he exclaimed, "G——— G———, they have all perished." It was then that a faint light glimmered up in the centre of the shoal—it went out—again a strong light was seen—and in a few moments a blue light blazed up with its unearthly splendour—and the wreck was discovered. And now there was no cool calculation, no peradventure about depth of water, or a heavy sea, or midnight casualities, the head of the steamer was turned in an instant to where the signal of distress appeared, and as fast as steam, that blessed power, could propel the ark of safety, she darted to our relief, and no stop was made till her bows were within two feet of our ship.

How nobly she appeared to us to come! How reckless of consequences! How determined to save! It was said on board the steamer, after we had been taken off, that Capt. V. had collected a crew of young men for the enterprise, who would swim to the ship, if they could not reach her by other means.

How can we fail to perceive here the hand of providence. In the first place, if the wind had not shifted, after blowing only half the time usually taken by a southeaster to spend its fury, we should have been in eternity before the sun went down. But when it shifted Capt. P. remarked to me, this is an interposition of divine providence. Again, had it cleared one hour later, night would have concealed us from view, and the glimpse of us from Staten Island would not have been gained. Again—the partner of one of our passengers resided at Staten Island, we had been long out from Liverpool, and he was looking anxiously for our arrival; and he it was, I am informed, who was active in communicating the intelligence of the wreck, and in promoting the departure of assistance. Again—we had three rockets, and a dozen blue lights on board. Two of the former, and some of the latter had been fired early in the evening, but were not seen. The captain wanted to reserve the remainder until near daylight. But the writer of this article, a little past midnight, solicited him to display these signals again. To soothe and comfort his passengers this excellent commander was ready to do anything, for soothing and not saving was all that he could do. He yielded, and calling the steward, procured the remaining signals. The rocket, in firing, burst on the deck, the blue light went off well; a passenger sitting next to the writer said, "send off *one more*;" it was done, and these were the lights which sought the eyes of our deliverers (and, strange to say, in the hurry or hopelessness of the attempt, these lights were displayed on our starboard quarter, which looked seaward, a direction the very opposite from whence relief was expected). So much for our deliverers and the providence which led them on. As it respects ourselves, the last hour was the bitterest, the most hopeless and the worst. How true is it that "man's extremity is God's opportunity." The first hour on the wreck was one of excitement, agitation, lamentation, and visible and audible suffering. The last hour was one of silent and heart-rending, but smothered agony. All had made up their minds—all had acquired fortitude, perhaps from different sources—all were subdued, affectionate, and respectful to each other. Social prayer, which had been resorted to again and again below deck, seemed now to be a dispensation which had past away and given place to that individual application to the Saviour of souls which immediately precedes death. Every soul seemed wrapped in its own meditations. The subject of an escape in the boats, had been considered at times during the night: but now as the ship was perceptably settling under our feet, the writer renewed the subject in a conversation with the Captain. This kind man, after promising again and again that the boats should be ready at a moments warning, at length said in a whisper, and in a most solemn and decisive tone to the writer, and pointing at the same time to the dark mass of steerage passengers around, "Sir, do you not know, that the moment the word '*boats*' passes my lips, that mass will be in motion, and the most frightful confusion will ensue. There will be a general rush to this means of escape." Alas, he did not add, what was afterwards discovered, that not more than *half* of this company could have found safety in the boats—one hundred and thirty persons could not be crowded into three boats and in such a sea.

Our watches now told us that midnight was past, and the *tide*, which the Captain said would go down and leave the ship dry in the cabin, continued to rise within, while by the almanac it had been falling for two hours or more outside the ship. Alas, some of us knew that it was a *tide*, which, so far as we were concerned, would never go down. One gentleman observing his watch to have run down, took his key to wind it up. But suddenly stopped, and said, "I shall have no further *use for time*," and replaced it in his pocket in its silent and death-like sleep.

It was about this time that a steerage passenger on the deck gave notice that an object in the distance appeared to be approaching. There was a rush to that side of the ship, but nothing could be seen. The officers of the ship looked, but gave no encouragement. Shortly this person again made the same report, all eyes were again employed but in vain. A third exclamation was uttered, and now the captain placed himself where the best sight could be obtained, and after looking through his glass, expressed *hope*, and then *confidence*. A few sparks were emitted from the dark mass, and a shout pealed from the deck, "a steamer has arrived."

Who can tell what was felt at this moment. God grant that none of the readers of this may ever know the transition which was then experienced.

Parents and children embraced; husbands and wives, nay strangers were seen clasping each other and expressing and uttering their awful joy. A young man burst into the midst of the crowd, and said to the writer, "may let us *praise God*," he rose and repeated the doxology, "Praise God from whom all blessings flow," and there arose a hymn of praise from one hundred voices on that dark deck, accompanied by the deepbass of the surrounding billows,—which bore upwards the gushing emotions of our hearts, and rendered to Him whom it was due the whole praise of our deliverance.

In six hours afterwards we were at home.

C.

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THE SHEFFIELD.—Several of the passengers on board the Sheffield have presented to Capt. Popham a splendid family Bible, purchased at Appleton's. It is gratifying to see this union of gentlemen of various denominations (including one who has attached himself to the Roman Catholic Church,) agreeing upon the Bible as the "most becoming memorial of their gratitude." The following note accompanied the Bible:

"The Holy Book of God is chosen by those whose names are underwritten, as the most becoming memorial of their gratitude to one, who was but the able and faithful instrument in the hands of Him, to whom they looked in the hour of their danger, as their sure and only protector."

(Signed) BENJ. C. CUTLER, Brooklyn N. Y.
E. F. SANDERSON, New York.
G. VAN SPECKELSEN, of Baltimore.
JOHN B. KERFOOT, of Hagerstown, Md.
J. R. BAYLEY, of New York.
ERASTUS BROOKS, do.
J. SHERWOOD, Fishkill, N. Y.

The following memorandum was written within the cover:

"Presented to Captain Charles W. Popham by the cabin passengers of the ship Sheffield, Sunday, November 12th, 1843, in grateful acknowledgment of his skill and unvarying kindness, shown throughout their boisterous voyage from Liverpool to New York; and especially exhibited amid the wreck of the Sheffield on the Romer Banks, where she was stranded while in charge of the Pilot, on Saturday, Nov. 11th, 1843."

CAPTAIN POPHAM'S ACKNOWLEDGMENT.

To Benjamin C. Cutler, D. D., and the other Rev. and respected gentlemen, cabin passengers on board the ship Sheffield, on her late boisterous voyage from Liverpool to New York.

REV. AND RESPECTED GENTLEMEN,

I have the honor and pleasure to acknowledge the receipt of a most splendid volume of the Sacred Scriptures, presented to me as a testimony of your approbation of my conduct, while in the command of the ship Sheffield on her late boisterous voyage from Liverpool, and after the sad catastrophe by which it was terminated.

This Holy Book, as it is truly the most appropriate testimony which you, gentlemen, could have given of your approbation of my conduct, so I assure you, it is the most acceptable which I could have received.

From early infancy, I have been taught to love, esteem and reverence it, as the polar star of my course through life, and as the sheet anchor of my hopes hereafter; and to receive this splendid token from your hands, that I had faithfully discharged my duty, as an humble instrument in the hand of its Divine author, has stamped a value on it, which places it far above all price.

I am, Revd and respected gentlemen,
Most respectfully,
Your obedient, humble servant,
CHARLES W. POPHAM.

For The Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. IX.—*Original or Birth sin.*

1. In what state is man born?
2. What is this state called?
3. When was this term first used to denote the corruption of our nature?
4. What did Pelagius teach on this doctrine?
5. What do semi Pelagians teach?
6. When and where did Pelagius live?
7. Who was his chief opponent?
8. What argument was drawn against Pelagius from Infant Baptism?
9. What does this prove concerning Infant Baptism?
10. Was Christ partaker of original sin?
11. Why then was he baptised?
12. Does Baptism take away original sin?
13. What is the doctrine of this article?
14. From what is man very far gone?
15. What do you mean by original righteousness?
16. Prove that the nature of man is inclined to evil.
17. What do you understand by flesh and spirit?
18. What, by the lusts of the flesh?
19. Has Christ the nature of sin? and what does this mean?
20. What does original sin deserve? Why?
21. Will any be eternally lost on account of original sin?
22. If not how will they be saved?
23. What is original sin called? How is it expounded?
24. Are any entirely freed from this infection?
25. Against whom is this part of the article directed?
26. Who are freed from condemnation?
27. In whom must we believe?
28. What is it to believe in Christ?
29. Is Baptism requisite?
30. Does Baptism justify?
31. Is Baptism essential to salvation?
32. Is faith?
33. Does this article imply that man lost any of his faculties by the fall?
34. Does the corruption of our nature afford any excuse for sin?
35. What effect should the doctrine of this article produce in us?

The Episcopal Recorder.

PHILADELPHIA, DECEMBER 9, 1843.

JUDGE JAY'S LETTER.—We deemed the character and station of the writer, a sufficient reason for the insertion of this letter last week apart from our own personal feeling of individual regard. The pressure of other occupations prevented our taking any particular notice of it, in that paper. The subject of which it treats in the particular instance in New York, we think has been sufficiently spread before the notice of our readers now, with arguments and suggestions on each side of the question which it presents, sufficient to enable them to judge for themselves in the points which are involved in it. The general aspect of the questions which were here connected with a particular incident, must still be prominent, and requiring notice, and therefore such a document as this letter deserves attention. But we feel compelled to dissent from the conclusions to which the writer finds himself led, in his determinations of practical duty. To refuse aid in building a Church, when the present ministry in it, is not "inconsistent with the obligations of a Protestant Episcopalian, or of a faithful minister of Jesus Christ," because it may subsequently fall into the hands of "some reviler of the reformation, some anathematizer of Protestantism, some glorifier of Tradition as the rule of faith," seems to us to be carrying the principle of personal responsibility quite too far. This hesitation in apparent duty, from a mere ignorance of futurity, would shut up every avenue of benevolence, and compel every Christian man, to refuse all co-operation in efforts apparently good, from his utter inability to gain from any source, the assurance which he requires. If "Our Church as exhibited in the Prayer Book and Homilies is the purest Church in Christendom," as Judge Jay concedes, we think, while these standards remain unaltered, this Church has a rightful claim upon the members for aid and support. To refuse the sustaining of a system of instruction which we confess to be the purest in Christendom, from our fears lest some individual preachers will occasionally utter inconsistent and contradictory doctrines in the pulpit, to these pure standards, we confess does not seem to us, the course of duty, or a reasonable rule of conduct. The support of such men when ascertained, and the building of churches into which possibly they may intrude hereafter, appear to us, two very different points for consideration. And however we might, under certain circumstances, concur with our highly respected friend in his conclusions in the former case, we cannot but think him erroneous in the latter. His conclusion here, if allowed, and adopted as a general principle, would have the effect, as far as it should operate, to undermine and abolish, a Church, which both he and we consider "the purest Church in Christendom."

JACKSON'S TREATISE ON THE CHURCH.—We have received from our respected friend, the Rev. W. Goode of London, a copy of two Treatises on the Church, by Dr. Jackson, and Bishop Sanderson, and a letter from Bishop Cosin on "The Validity of the Orders of the Foreign Reformed Churches." These three articles he has just edited in a small volume,—and we are glad to see that Mr. Hooker of this city has them now in the press. The importance of the three articles here collected, is not only in their intrinsic worth and authority, but also in the fact that these three writers are eminent individuals in the extent of English authorities which has been manufactured by the Oxford Tractarians. They have been repeatedly quoted by these persons for the directly opposite doctrine from that which they really teach, though this is but one instance out of many of their perversions of truth, a detection of the dishonesty of which, has disgusted and alienated even many of their earlier supporters and friends. We would urge the simple reading of these three productions, that the doctrine of the Church of England, even as stated by Oxford authorities, upon the subject of the Church, may be better known and understood.

Dr. Thomas Jackson, commended by Dr. Pusey in his letter to the Archbishop of Canterbury, as "one of the greatest minds our Church has nurtured," flourished in the early part of the 17th century, being born in 1579 and dying 1640. He was successively Vicar of New Castle, Dean of Peterborough, and President of Corpus Christi College. He undoubtedly deserved the character which Dr. Pusey has given him. But why Dr. Pusey should have ever referred to him, but that he found himself excessively pinched for respectable authorities, it is difficult to say. There is nothing in this whole controversy more desirable and important, than the increased acquaintance with the writings of the best anglican divines, to which we trust it is likely to lead. The more they are investigated, the more entire will be found their consent, in direct opposition to all the peculiar errors of the Tractarian party, by whom they are, we must distinctly say, as far as we have had opportunity to examine for ourselves, most shamefully and dishonestly perverted and misrepresented to support the vain theories which they would set up. In our next we will give extracts from Mr. Goode's introductory remarks to Dr. Jackson's Treatise.

THE REV. WALTER D. ADDISON.—The just tribute which is paid by our correspondent to the character of this venerable and excellent man, is to us particularly interesting. We well remember the meekness, gentleness, and love which so remarkably distinguished him,—and made him, in the youthful period of our ministry, an object of special reverence and regard to us. All that is beautiful in piety shone forth in him,—and his name was proverbial in his extensive circle, for submission, holiness, and peace. T.

Gentlemen,—You will, I am confident, readily pardon the liberty I have taken of addressing you a few lines in relation to St. John's Church, George Town, District of Columbia. It is with heartfelt pleasure, that I have marked the progress of vital religion in the District of Columbia, in the Episcopal Church generally, and in the congregation of St. John's particularly, and unite with hundreds in rendering thanks to Almighty God, that he has been pleased to put it into the hearts of this ancient congregation to rescue it from ruin and desecration, and restore it to its original and holy purpose in a much improved and beautified form. But in the historical sketch of this Church your correspondent has unintentionally no doubt while conferring a just and merited eulogium upon the founder and other self-denying ministers, entirely omitted the name of the venerable Walter D. Addison, one of the best men that ever lived, and who contributed very largely to sustain this infant congregation both by his wealth and ministerial exertions; and it cannot withholding from others any thing by asserting a fact well known to many, that in all probability without his disinterested, zealous and seasonable support, this church would long since have been extinct. The character of the Rev. Mr. Addison is known at least to one of the Editors of the Recorder, and it will be gratifying to many of the members of the Episcopal Church who are subscribers to your periodical, that this occurrence in the historical sketch of St. John's Church, should be filled by numbering Mr. Addison amongst its pious and self-denying ministers and supporters. Few men have labored in the ministry with more devotion and zeal to the great cause of religion. With Apostolical simplicity of character, much of the love of God shed abroad in his heart, and in possession of a large fortune, he devoted himself—his fortune, his all to the church of his fathers, and has, through a long, laborious and blameless life, beautifully exemplified the sincerity of his profession by his holy walk and conversation, and even after it pleased his Heavenly Father to afflict him with blindness he has proclaimed the unsearchable riches of the Gospel of Christ. If the writer of these lines were called upon to furnish a faithful portraiture of christian character, he knows none more worthy of imitation than that of Walter D. Addison. Aided by the advantages of family and fortune he devoted himself to the ministry of the Episcopal Church, when her members were few, her temporal advantages and power feeble, and emerging as she had just done from the Revolution, with the strongest prejudices existing against her from the circumstances of her having been the quasi National Church. He ever loved the Church, he ever loved the brethren, and has ever been the mild, meek, but uncompromising advocate of Evangelical truth. AMICUS VERI.

SEAMEN'S PROTESTANT EPISCOPAL FLOATING MISSION CHURCH IN THE PORT OF NEW YORK.

We have seen "*a form of Prayer appointed by the Bishop, of the Diocese of New York, to be used at the raising of the frame of the Seamen's Protestant Episcopal Floating Mission Church in the Port of New York, on the feast of St. Andrew the Apostle, Thursday, Nov. 30th, 1843.*"

We learn from a correspondent that "the interesting services on the occasion, were performed under very favourable circumstances. The day was uncommonly mild for the season. The clergy, seventeen in number, (though the notice was a very short one, the contract for the construction of the edifice having been given out only on Monday evening the 27th inst., by the Superintending Committee of the Young Men's Church Missionary Society of New York,) assembled with the Bishop, in the body of the Church of the Nativity, which was a very short distance from the ship-yard of Messrs. Bishop & Simonson, where the large double boat with a deck 76 feet by 36, had been prepared for the purpose and was thronged."

A long procession of Seamen from the Sailor's Home with their banner, led by Capt. Richardson, the Superintendant, seamen from Capt. Gelston's and other boarding houses, with very respectable gentlemen, of the churches in the city, walked to the ship yard. Having reached the boat, it was indeed an interesting sight, to observe so many Seamen open to the right and left, and form a line with hats off, while the Bishop, and Rev. clergy, and the rest of the procession, passed through.

The 122d Psalm was then commenced by the Bishop, and responded by the Seamen and large assemblage of ladies and gentlemen, who now completely covered the deck.

A beautiful Gothic Church, (our readers are probably aware,) was to be erected on the deck of the boat above mentioned. The workmen had just at this moment raised the fourth side of the upright part of the frame, and instantly stopped in their work, when the foot of the bishop, followed by the procession, had touched the wide gangway leading from the wharf.

Having reached the centre of the boat, the Bishop turned round and said, Christian brethren, it is decent and proper and agreeable to the precepts and examples of holy writ, that in all our doings we should beseech Almighty God, from whom cometh every good and perfect gift, to direct us with his most gracious favour, and to further us with his continual help. Especially therefore, when we are now assembled to commence a house, which is to be set apart to his honor and service, and in which his holy name is to be worshipped, and his word and sacraments to be proclaimed and celebrated, by the ministry whom he hath commissioned, let us humbly and devoutly supplicate his assistance, protection and blessing.

Several of the collects, with that of St. Andrew's day, and the Lord's prayer, were then used. The fitness of the collect for the day was generally remarked, having reference to the calling of St. Andrew from his nets.

The Bishop then said: Our help is in the Lord.

Ans. Who hath made heaven and earth.

Bishop and people. Except the Lord build the house, their labour is but lost who build it.

Bp. O Lord open thou our lips.

Ans. And our mouth shall show forth thy praise.

Bp. Glory be to the Father, and to the Son, and to the Holy Ghost.

Ans. As it was in the beginning, is now, and ever shall be, world without end.

Bp. Praise ye the Lord.

Ans. The Lord's name be praised.

Then was said by the Bishop and responded by the Seamen and congregation present, the following portion of the 107th Psalm: O that men would praise the Lord for his goodness; and declare the wonders that he doth for the children of men. That they would offer unto him the sacrifice of thanksgiving; and tell out his works with gladness. They that go down to the sea in ships; and occupy their business in great waters. These men see the works of the Lord, and his wonders in the deep. For at his word, the stormy wind ariseth, which lifteth up the waves thereof. They are carried up to the heaven, and down again to the deeps; their soul melteth away because of trouble. They reel to and fro, and stagger like a drunken man and are at their wits end. So when they cry unto the Lord in their trouble, he delivereth them out of their distress. For he maketh the storm to cease, so that the waves thereof are still. Then are they glad, because they are at rest: so he bringeth them unto the haven where they would be. O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men. That they would exalt him also in the congregation of the people; and praise him in the seat of the elders. Glory be to the Father, &c.

As it was in the beginning, is now, &c.—Amen.

Two most appropriate prayers by the Bishop then followed. After which, the seamen and congregation sang the 8th and four following verses of the 68th Psalm, from the 89th of David. The Chaplain, Rev. B. C. C. Parker, here made a short address of ten minutes, in which he gave as a reason why a *floating* chapel had been preferred to one on the shore for Seamen, that there might be twenty on the land, and sailors but only a few weeks in port, and strangers in a strange city, and unacquainted with our streets, would not, in most instances, know of them or find them. There could not be *one on their own element* at the wharf, but every seaman would know it who visited New York. A more important question to be answered was, what had a sailor to do with the Church of God and religion? On this point, he asked what in this world, whether on land or at sea, would he do without it? He then described a sailor in a storm, in the midst of a dangerous shipwreck, in view of death, calling upon God to have mercy on his soul. Having in a few concluding observations shown the importance of religion to a seaman, to guard him at sea, and guide him on land to the eternal haven of rest and felicity, he was immediately followed by Rev. Dr. Wainwright in a short but most interesting address to the seamen present. He spoke of his own situation, when at sea in the midst of a dangerous ship wreck, with a drunken captain, and abandoned and dissolute crew. One sailor alone seemed unlike the rest during the voyage; he was often seen reading the Bible, and was scoffed at by the crew. When all hope seemed to be lost, and death near every one on board, the speaker still at this hour had a vivid recollection, fresh as if the occurrence were but of yesterday, of the animation his own mind had felt, when hearing a voice from aloft. It was that of the pious sailor, crying out with calm confidence, come Lord Jesus. In his usual eloquent and felicitous manner, Dr. W. chained the attention of his hearers for nearly fifteen minutes. He was to have been followed by the Rev. Mr. Bedell, of the Church of the Ascension, but who declined speaking, lest longer exposure to the open air, on the deck where all were then standing, might be injurious to the congregation at this season.

The seamen again sang the 101st hymn, and the mingling of their voices with those of the ladies present, and the rest of the congregation, in the open air, produced solemn and delightful emotions. After two collects, and the Apostolic benediction from the Bishop, the religious services were ended. The workmen then proceeded immediately to the erection of the tower, the spire of which is 50 feet high, and having hoisted the bethel flag, the seamen, of their own accord, the moment it floated in the breeze, gave to it, with hats off, six hearty cheers. It is expected that the building will be finished by the 15th of January next, having now nearly forty men engaged in its completion, by an enterprising master builder, who, with his workmen, intend it shall be ready them for consecration.

New York, Nov. 30th, 1843.

AMERICAN BIBLE SOCIETY.—We have great pleasure in laying before our readers, the two following letters from Dr. Milnor and Bishop McIlvaine, which were read at the Semi-Annual Meeting of this Institution in Cincinnati last month. We find in the notice of the meeting, that it was opened with prayer by Bishop Smith of Kentucky, and among other gentlemen attending and participating, we find President Douglass of Kenyon College, who presided at the meeting, and Dr. Brooke of Cincinnati, and Mr. Jackson of Louisville. We are encouraged indeed, to see such an union of our clergy there in this most important work.

St George's Rectory, New York, Oct. 29, 1843.

REV. AND DEAR SIR:—You may be assured that the impracticability of my accompanying you to Cincinnati is to me a subject of most sincere regret. Concurring, as I did, heartily in the expediency of the interesting measure of holding a special meeting of our noble Institution in that region, and having been honored as one of its delegates in connection with a particular duty of an important character, my disappointment is only alleviated by the persuasion that there will be no want of far better counsellors than myself in the general transactions of your meeting, and that the performance of the special duty referred to, by my learned and respected alternate, will afford the assemblage no reason to regret my absence, which I trust will, by none, be attributed either to any diminution of interest in the cause, or reluctance in the most public manner to avow my mind earnest desires for its promotion.

However small the measure of my past efforts, the retrospect of thirty years' engagement in this work, twenty-seven of them in immediate connection with the American Bible Society, is among the highest satisfactions of my now declining years.

It was under the auspices and at the solicitation of my late venerable friend, Bishop White, of Pennsylvania, that I first united, in my native city, with the Bible Society, over which he presided with so much dignity and devotion until his lamented death. On my removal to New York, a few months after the formation of the National Institution, one of the earliest duties of my new residence was to tender my humble aid in the advancement of the glorious cause through this great instrumentality.

I now bless God that he has allowed me to be long a period to be a witness of the delightful harmony with which its proceedings have been conducted, and the ever widening scope of its sanctified influence; and to unite in the inspiring hope of its friends for its blessing in future years with greater blessing to our beloved country and upon destitute in foreign lands.

If there were sufficient reasons for the organization of this plan by the Parent Society in England, and the great Author of the Bible by vouchsafing your abundant blessing upon its measures, I feel assured, has sanctioned such a conclusion, we have the reason to believe, that his Providence and Spirit, to our following their good example, and in contributing the most vigorous efforts for continuing and extending the work, we are acting in conformity to his holy will, and acceptably promoting the signs of mercy to our fallen world. Never were scenes of the times more indicative of the urgency of more labour, and prayer, and pecuniary means, carrying forward our hallowed undertaking. To dishonour done to the Book of God, by putting its uncertain tradition upon a level with it as a rule of faith, is no longer confined to the corrupt claim which has so long been guilty of that crying sin, individuals of other communions not hesitating to embrace the same ruinous error.

One of the most efficient methods of counteracting this impious treatment of God's merciful revelation wherever it may obtain, is the universal circulation of that blessed book, which tells man his sins, and wherever read with prayer, for the light of the Holy Spirit to its perusal, will establish its claim as the only and exclusive test of Christian faith and practice.

May the Lord be with you in your coming deliberation, and shed on all your minds the enlightening influences of his grace.

With my earnest prayers for the happiest results to your meeting, I am, reverend and dear sir, your faithful friend and brother in Christ.

JAMES MILNOR.

REV. DR. BRIGHAM.

REV. AND DEAR SIR:—It is a matter of very great regret to me that I cannot comply with the request of the Committee who are to prepare for the approaching Semi-annual Meeting of the American Bible Society in Cincinnati, by being present on that occasion. I shall be necessarily detained in the Eastern States until long after the time fixed for the meeting. Allow me to say that I regard the cause of the Bible Society as even of more interest, rather than ever before—more and more so, in addition to the great need of the Scriptures among the destitute, we have the extension and growing boldness of the Romish doctrine of Tradition, as necessary to the perfection of the Rule of Faith, and as the authoritative and only rightful interpreter of the Holy Scriptures, do we feel the importance of the union of Christians for the circulation of the Bible, without note or comment, among all people. "For the law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the testimony of the Lord is sure, making wise the simple." If this was true in David's time, it is not less true now, when to the Scriptures of his day are added, for a guide, then David, the Scriptures of this, the Lord's day, the church. If the Bible, as David said it, was made from for making wise the simple, even unto wisdom, how much more may we trust it to be now efficacious, by the Spirit of the Lord, to the same blessed fruit, now that we have the work of the evangelists and apostles added to those of Moses and the prophets.

Allow me to express my great pleasure in seeing this plan of the Society, as to Semi-annual Meetings in different places. It cannot but be productive of much good to the great cause. That the countenance of the Lord may shine upon your meeting, and the power of his grace go forth with all expedition of word to the hearts of the readers, is the prayer of

Your friend and servant,
CHS. P. MCILVAINE.

PARKER SOCIETY.

The subscriber has received the two remaining volumes for 1842, viz: Becon and Grindall. These will be immediately forwarded to the subscribers. The whole number of the subscribers to these works who receive them though him, is *thirty eight*. He has received *forty sets*, and his therefore, *two* remaining to be disposed of. The works as thus far received, are for 1841, Ridley, Hutchinson, Pilkington, and Sandys, *four volumes*;—for 1842, Philpot, Zurich Letters, Meditations Becon and Grindall, *five volumes*; making nine volumes, and about 5000 pages for $15. The subscription of $15 for two more years, 1843 and 44, is now *due*, and the subscriber hopes for punctuality in the several subscribers, in forwarding the sum to him as early as possible. The following works for 1843 may be expected in a few weeks.

STEPHEN H. TYNG.

PHILADELPHIA, Nov. 30th, 1843.

At a meeting of the Board of Managers of the American Protestant Association, held in the Lecture-room of the Central Presbyterian Church, on Nov. 27th, the Rev. Dr. Cuyler announced the decease of the Rev. John A. Clark, D. D., of the Protestant Episcopal Church, and late a member of this Board and Association, whereupon the following minute was adopted:

Whereas, it has pleased the Lord in his inscrutable wisdom to remove from this life, the Rev. John A. Clark, D. D., of the Protestant Episcopal Church, and late a member of this Board and Association, therefore

Resolved, That this event has *filled* this Board with deep regret, and they do most tenderly sympathize with the afflicted family and the Christian public in the bereavement which they have experienced, while they humbly and submissively bow to the will of God.

Resolved, That a copy of the above resolution be communicated to his bereaved family by the Recording Secretary, and that it be published in the religious and secular papers of this city.

By order of the Board,
J. F. BEES,
Rec. Secretary.

We briefly noticed a short time ago in our columns the death of the REV. A. PARKER, Rector of St. John's Ch., Canandaigua, W. N. Y. It was our purpose to write some sketch of his ministerial course at an early opportunity, but as the last number of the Gospel Messenger contains a brief record of his public career, with the proceedings of the vestry of the parish to which he belonged on the occasion of his death, we shall avail ourselves of the labours of others.

Prior to the ordination of Mr. Prevost, he was appointed by the venerable Bishop White to the office of Lay Reader to the writer, which appointment he fulfilled with kindness, fidelity, and affection for nearly two years. Whatever may be the opinion of our diocesans with respect to the Canon under which such appointments are made, that is, whether or not it recognizes the case of entire lay clergymen who can preach, but cannot take the service in addition, this is certain, that to the candidate for orders, such an exercise for a year or two before ordination may be of incalculable worth. The voice is strengthened—timidity overcome—awkward habits and gestures corrected—the service familiarized, and a source of deep spiritual enjoyment opened for him against the time when he shall not only have to speak with the people and for the people at the throne of grace—but to the people in the name and by the authority of God. Eight years have rolled away, and the lay reader became deacon, presbyter, rector, and ban-

band, but now is no more amongst us, for God hath taken him.

"In the death of this excellent clergyman, so early and so suddenly called to his account and his reward, the Diocese and Parish have experienced a sad bereavement. The former mourns the loss of an able, sound and pious presbyter: the latter an affectionate and faithful pastor. Mr. Prevost was ordained deacon by Bp. H. U. Onderdonk, of Pennsylvania, April 10th, 1836. During the absence of Rev. Mr. Morton of St. James' Church, on account of ill-health, he officiated in temporary supply of that church for a few months. In October of the same year, he removed to the diocese of New York, where his first and only charge was St. John's Church, Canandaigua, over which he presided as Rector for seven years, with eminent success;—the number of communicants was, when he assumed the charge of the Parish, 45—the present number, (exclusive of deaths and removals within that period, to the amount of nearly an hundred,) is 101. He was ordained Priest by Bp. B. T. Onderdonk, May 29th, 1837, in St. John's Church, Canandaigua.

"Of an ardent and cultivated mind, frank in character and elevated in sentiment, with his heart devoted to the cause of his master, his faithful labours were eminently blessed to the increase and edification of his flock, by whom he was highly esteemed and warmly beloved; and whose tender assiduities and sympathies were elicited by his rapid and fatal disease. His preaching was a happy medium between the exciting and the instructive, being a bold and manly appeal to the judgments and consciences of his hearers. Arguing with them in solemn earnestness the great topics of Redemption, and expounding with fearless honesty the doctrine of the Gospel of Christ, in their connection with the Church of Christ he aimed at the salvation of the sinner and the edification of the Christian.

"Dignified and impressive in his manner, his services in the desk and pulpit, were both attractive and impressive. In parochial intercourse, he cultivated the social and friendly feelings, which made him at ease with all he met, and endeared him to young and old among his flock, who reciprocated with ardour his affectionate devotion to their spiritual and eternal interests.

"The intelligence of his death did not reach his Parish until late on Saturday last."

In the action of the Vestry we find the following resolutions;

"Resolved, That while we mingle our tears with those of the disconsolate partner of his bosom, and afflicted relatives, and lament that no human sympathy can assuage their sorrow; we humbly trust that their grief will be alleviated by the blessed consolation, that they 'sorrow not even as others which have no hope,' and that the faith which a reliance upon the Divine arm inspires, will ultimately enable them to exclaim with holy Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"Resolved, That as a token of our grief and respect for the departed, we will wear crape upon the left arm, and dress the church in mourning."

SUNDAY OFFERINGS.—RHODE ISLAND.

A Pastoral Letter, addressed to the Rev. Clergy of the Protestant Episcopal Church in the diocese of Rhode Island, by Bishop Henshaw, has just appeared, recommending the Sunday offerings as the most effectual means of sustaining the benevolent operations of the Church. It was prepared with the approbation and at the request of the Missionary Convocation, held in Christ Church, Westerly, on the 15th and 16th ult.; and the clergymen then present pledged themselves to use their best efforts to commence the experiment in their respective parishes without delay.

The success of the recommendation (says the Bishop) among the people depends very much upon the zeal and energy of the clergy in explaining and advocating it among their flocks. I desire that you will read this letter to your congregations on the Sunday after it shall be received; and I rely upon your cordial co-operation in this good work so far as that, (with the consent of the vestries) it shall be begun in your respective churches on one of the Sundays specified in the letter.

The proper time for reading the Offertory and collecting the offerings, will be immediately after the sermon; whether at morning or evening prayer, is left to the judgment and discretion of the respective rectors.

It is important to make it fairly and fully understood that there is nothing compulsory in this measure of systematic charity; but every individual will be left free, as he now is, to bestow or withhold his gifts. "He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver." Our belief is, that "by the experiment of this ministration" among our people, others will glorify God for our professed subjection unto the Gospel of Christ; and for our liberal distribution unto them, and unto all men."—2 Cor. IX. 6, 7, 13.

All we desire is, that the experiment be fairly tried. If it succeeds, God will be entitled to all the praise; if it prove a failure, let the blame rest where it of right belongs.

The following extracts will present the views of the Bishop in relation to this matter:

"In the Church we should cultivate unity of *action* as well as unity of *faith*. In a diocese, as in a family, there should be perfect harmony of views between the head and the members; and it is easy to perceive that uniformity in benevolent operations will strengthen the ties of our holy communion, and contribute, no less directly than uniformity of worship and discipline, to the edifying of the body of Christ.

The marked success which, by God's blessing, has crowned the Missionary Convocation of this diocese, conclusively proves that the clergy and laity of Rhode Island need only to be united, in any practicable system for the advancement of the interests of the Church, to render that system efficacious in the production of the happiest results. My earnest desire is, that the same union of heart and effort which accomplished so much, through the Convocation, in the establishment and growth of the diocese, may be displayed in our efforts to aid the entire Church in the United States in her benevolent operations at home and abroad.

To secure, if possible, such united action in this compact diocese, I hereby earnestly recommend that, in every parish, on every Lord's day, the sentences of the offertory be read, and a collection made, to sustain the benevolent operations of the Church, within the diocese and without.

This plan, which I had tested in my parochial cure before my call to this diocese, long observation and reflection have convinced me, is the only one which will afford adequate support to our Church institutions, and call forth the offerings of the great body of our people to the different departments of Christian charity.

Among the many reasons which might be urged in favour of this plan, I content myself with stating the following:

1. It is in conformity to primitive usage, founded upon the apostolic precept: 1 Cor. xvi. chap. 1 2. This apostolic usage was continued in the Church long after the apostolic age; as stated by Justin Martyr, and other fathers.

2. It is impliedly *sanctioned by the liturgy of our Church*; and if the practice of a weekly communion should ever be restored, the use of the sentences in the offertory, and the collections of the alms and oblations of the people, would be a necessary accompaniment of it. People should bring their gifts whenever they come to the altar, and their 'alms and prayers,' like those of Cornelius, would 'come up together for a memorial before God.'

3. It gives a *practical exercise and embodiment* to that *great principle of systematic charity*, recommended by our general convention, and by many of our bishops, and which has received the universal approbation of the Church.

4. It affords an *opportunity for the poorer members* of our communion, (who are seldom or never called on to give in any other ways,) to perform their *duty*, and exercise their *privilege*, by contributing the mites they can spare to aid the cause of charity and religion.

5. It will be found in practice, to bring into the Lord's treasury, *a greater amount of means, and in a way less burdensome and inconvenient to the contributors*, than could be obtained in any other mode.

In order to testify the efficacy of the plan now proposed, and earnestly recommended for universal adoption, the observation of the following suggestions is deemed important:

1. Let *every communicant* of the Church, and *every member of our congregations*, (individually, not merely heads of families,) bear in mind, that this offering comprehends all that he is expected to give for religious charities; including missions, Sunday schools, the distribution of Bibles, Prayer-books and tracts, the building up of churches in destitute places, &c., &c. Therefore every one should give, each Lord's day, *as much as he can reasonably afford for those important objects*.

2. If he be absent from Church for one Sunday or more, *the deficiency should be made up in his next contribution*.

3. *Children* should be encouraged and enabled to give, as a means of promoting in them a benevolent feeling and habit.

4. Providential mercies or deliverances may be suitably acknowledged by a thank offering.

5. One who feels a special interest in any particular mission, or other branch of benevolent action, *may designate the object to which his gifts shall be devoted*.

According to an estimate I have made, if the offerings should average only *ten cents* per Sunday, for each communicant of the Church in Rhode Island, (and how many are there who could afford to give five or ten times as much!) we should be able to appropriate annually *two thousand* dollars to the committee of *Domestic Missions, two thousand* dollars to *Foreign* Missions, and more than *four thousand* dollars to *Church objects within the limits of our own diocese*.

If all the communicants at our altars, who profess to have given themselves and all they have to the Lord, and all the attendants upon our services, would truly reflect upon the importance of the objects specified above, and act, in this matter, under a sense of gratitude for mercies received, and with a view to the solemn account they must hereafter render, would there not be ground to hope that all the pious enterprises of our beloved Church would be prosecuted with greatly augmented energy and success; and that God would pour out more abundantly upon our bishops and other ministers, and upon the congregations committed to their charge, the healthful influence of his grace, and shed upon them the continual dew of his blessings!"

THANKSGIVING.—Governor Porter, of this state, by proclamation has recommended that Thursday the twenty-first day of December, be set apart by the people of this commonwealth, for Prayer, Praise and Thanksgiving. We are truly glad that Pennsylvania is this year added to the swelling list of states, that annually, and officially acknowledge God. We shall publish the Governor's proclamation in our next.

CONGRESS.—The twenty-eighth congress having commenced its sittings on Monday last, the Episcopal Churches through the land will be vocal with prayers to Almighty God, in behalf of its members, on Sunday next. May the petitions be graciously regarded.

NOTICE CONCERNING KENYON COLLEGE.

Some of those who promised in the Recorder $100 on condition that a certain sum should be raised for Kenyon College, have not sent the amount. They are hereby informed that the specified sum has been raised, and are therefore requested to send their promised donations to the Office of the Recorder.

CHAS. P. MCILVAINE.

Phila., Dec. 1st, 1843.

NEW ZEALAND.—The first permanent building in New Zealand, as a Christian Temple, was consecrated in May last by the Bishop of New Zealand, with the usual ceremonial. It is a large and well-built edifice. Its cost is about 3,000*l.* Towards this sum about 700*l.*, has been raised by private subscriptions. The Committee had expended and paid 1,812*l.*, and had a small balance in hand. The Bishop was about to lend the trust 500*l.*, and it was hoped that the remainder would be subscribed, for a most cheering zeal in the cause of the Church was manifested by all classes.

The example set by Aukland was about to be followed by the town of Epsom. On the 9th of May, the Bishop, the Rev. Mr. Churton, and the principal gentlemen of the locality, met near that place to choose a situation for the sacred edifice. There were six candidates for the honour of giving the land for the site. The local journal says:—

"The plans and proposals of the Committee met with much commendation from the Bishop, who was anxious to explain that, from the resources placed at his disposal, he is willing and desirous to double the amount of any productive efforts made by the inhabitants themselves; but that, in all such cases, the earnest members of the Church of England must put their own shoulders to the wheel—they must draw upon their own resources—draw in generous emulation one against another, and having so done, they might draw upon him, with a full assurance that their cheques would be duly honoured. It was originally proposed that a quarter, or half an acre, would be sufficient for the purpose, but, upon the Bishop's suggestion, that, in conformity with the venerable and hallowed practice of the village hamlets of England, a home near the house of God should be provided for the dead also, Mr. Edward Rich, the successful candidate in the honourable rivalry, extended the gift to an acre, observing that his desire was humbly to make such an offering to the Church as gentlemen of the Committee might consider appropriate."

QUEEN VICTORIA'S VISIT TO CAMBRIDGE UNIVERSITY.—On the 27th Oct., the Queen and Prince Albert, visited this ancient seat of learning to the great gratification of the professors and graduates. From the many interesting events of the occasion we select the following:—

Her Majesty and Prince Albert having taken their seats in the senate house, the usual forms attending the ceremony of conferring a Doctor's degree were gone through. His Royal Highness Prince Albert was led from the chair by the Senior Beadle, to the front of the platform, and then the Public Orator (Mr. Crick), standing at his Royal Highness's left hand, delivered a commendatory oration in Latin, at the conclusion of which the Prince was robed in the scarlet gown of a Doctor, and the honourary degree of Doctor of Civil Law was conferred on his Royal Highness by the Vice-Chancellor, who administered to him the oaths of allegiance and supremacy. When the ceremony was concluded, a loud cheer was raised for Prince Albert, whom they greeted by the title of "Doctor," just conferred on him.

"After this ceremony, the degree of Doctor of Divinity was conferred by Royal mandate on the Rev. R. Phelps, Master of Sidney, Sussex College. This degree was conferred by Dr. Olivant, Regius Professor of Divinity. Her Majesty paid great attention to the whole of the ceremonial attending the conferring of this degree, and appeared to be very much interested in the proceedings.

"They are of a rather peculiar kind, and remarkably simple. The ceremony commences by the Professor placing in the hands of the candidate a Bible closed. This is to intimate that the Divine secrets contained in the sacred volume are imparted to him. Next, the Professor opens the Bible in the hands of the candidate, which signifies that he is to teach or reveal those secrets to the people. The Professor then takes from his own finger a ring, which he places on that of the candidate; this is in token of unity. Lastly, the Professor gives the candidate the kiss of friendship, or the osculum pacis of the early Christians. All these forms were gone through by Professor Olivant in conferring the degree of Doctor on Mr. Phelps, and Her Majesty appeared to take a very lively interest in them.

"Her Majesty, Prince Albert, and suite then retired from the Senate-house, in the order in which they entered, amidst deafening cheers and cries of 'Vivat Regina.'"

NEW PROPRIETOR.—The Boston Recorder has been transferred to Mr. Martin Moore, under whose Editorship, assisted by the Rev. R. S. Storrs, D. D., and the Rev. E. D. Moore, it will in future be conducted. We were a little surprized at the statement that it is the oldest religious newspaper in the world, while it is only in its twenty-eighth year. The Episcopal Recorder must be among the sires of the family, as it is but seven years younger than the Boston Recorder.

NEW BRUNSWICK.—The Bishop of Nova Scotia has recently made an interesting visitation along the Eastern Coast of New Brunswick, and being the last which it is probable he will ever make in that region, there were many circumstances to render it affecting. During the past summer the Bishop has consecrated twenty churches, and in the last eighteen years one hundred and fifty throughout the Diocese.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

TO THE CLERGY OF THE DIOCESE OF PENNSYLVANIA.

Rev. and Dear Brethren,—I hereby communicate to you, in conformity with Canon 47, of 1832, A FORM OF PRAYER AND THANKSGIVING, to be used in the Congregations of this diocese, on any day appointed or recommended by the Civil Authority, as a day of Thanksgiving to Almighty God. And I hereby set forth the same, agreeably to the said Canon.

And as the Governor of this Commonwealth has recommended that Thursday, the 21st inst., be so observed, I request you to comply with that recommendation in your several congregations.

H. U. ONDERDONK,

Bishop of the Diocese of Pennsylvania.

Phila., Dec. 6th, 1843.

A FORM OF

PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority," except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervour, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and HOLY GHOST, ever one GOD, world without end.—*Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ, to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer.—*Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth selection of Psalms* shall be used; and the *First Lesson* shall be Deut. x. 12, and the *Second Lesson*, Rom. xii.; and the *Collects* for the day, as in the morning.

CONSECRATION.—On Advent Sunday, Dec. 3d, All Saints' Church, Paradise, Penna., was consecrated by Bishop H. U. Onderdonk. The instruments of donation were presented, and the sentence of Consecration read, by Redmond Conyngham, Esq. Morning prayer was conducted by the Rev. E. Y. Buchanan, the Rector of the parish, sermon by the Bishop. Three persons were confirmed in addition to eleven in August last. The Holy Communion was administered by the Bishop and the Rector.

RHODE ISLAND.

The Rev. Hobart Williams has resigned the rectorship of St. Stephen's church, New Hartford, and accepts an invitation to take charge of a newly forming parish at Middletown, near Newport, R. I.

NEW YORK.

The Rev. Arthur Carey has been elected assistant minister to the Rev. Dr. Seabury, Rector of the Church of the Annunciation, New York.

The Rev. Richard M. Abercrombie having removed to Harlem, New York, requests all letters and papers intended for him, may be directed to that place.

The Rev. Horace Hills, Jr., having resigned the rectorship of St. Andrew's Church, Walden, Orange county, requests letters, &c., may be addressed to him at No. 782 Broadway, N. Y.

The Rev. Sheldon Davis, having resigned the Missionary station of Pleasant Valley and Lagrange, Dutchess county, and removed to Hobart, Delaware county, requests letters and papers intended for him directed accordingly.

VIRGINIA.

CLERICAL CHANGE.—The Rev. P. Slaughter having taken charge of St. Paul's Church, Petersburg, requests that his letters, papers, &c., may be addressed to him at that place.

Rev. Wm. H. Good having taken charge of the Churches in Matthews and Middlesex Counties, Virginia, requests that all communications to him be directed to Matthews Court House, Matthews County, Virginia.

DELAWARE.

St. John's Church Little Hill, Sussex county, was consecrated by Bishop Lee, to the worship of Almighty God, on Friday Nov. 3d, and on the Sunday following, (Nov. 5th) twenty-eight persons were confirmed by the Bishop in the same church.

This Church has remained in an unfinished state since 1807. The parish was pronounced defunct by the Diocesan Convention of 1841. It was made a missionary station in June last, and the Rev. John Long appointed missionary, since which time forty-six persons have been confirmed on two occasions, and the church has been neatly finished.

MARYLAND.

For the Episcopal Recorder.

Messrs. Editors,—In the "Banner of the Cross," under the heading "Bishop Whittingham's appointments," I notice the following:—

"Thursday, December the 17th, Dorchester Parish, *Consecration.*"

From this our friends at a distance will be led to suppose that our house is *finished* and consequently that our call for aid some months ago, has been fully met. Now so far from this being the fact, the *frame* for the proposed building although sawed is still in the woods, and we have received very little more than promises—good no doubt in the end, but at present unavailable. Having corrected this error, I would fain renew our call for help; and do hope that Maryland Churchmen will not permit me to call in vain. Are we not all members of that one body of which our Saviour Christ is the Head, and for which He shed His precious blood? And is it not written "When one member suffers all the members suffer with it!" Old Dorchester Parish then, a suffering member, has a claim on the sympathies of the Church and confidently expects a favourable response.

On behalf of the Vestry of Dorchester Parish, Dorchester Co., Md.,

M. HARRIS,

Rector and Miss'y.

Church Creek, Dor. Co., Md., Nov. 28th, 1843.

The Rev. H. Stanley, late of the Diocese of Connecticut, having taken letters Dimissory therefrom, has received and accepted a call to the Rectorship of Somerset Parish, Somerset co., Md.

Nov. 26th, Bishop Whittingham consecrated the Parish Church of St. Paul's Parish, Kent Co., to the worship and service of Almighty God. On the same occasion he preached, confirmed twelve persons and administered the Holy Communion.

GEORGIA.

Rev. Richard T. Brown has received and accepted an invitation to the rectorship of St. Andrew's Church, Darien, Georgia, and expects to enter upon his duties in a few weeks.

OHIO.

The Rev. Edward Winthrop having resigned the Rectorship of Trinity Parish, Cincinnati, and accepted that of St. Luke's Church, Marietta, Ohio, requests that all letters and papers for him be sent to the latter place.

ALABAMA.

The Rev. William B. Otis, having received and accepted a call to the rectorship of Christ Church, Tuscaloosa, Alabama, requests all letters and papers to be directed accordingly.

GENERAL.

Rev. Dr. Potter, of Albany, has informed the Foreign Committee that a friend of Foreign Missions pledges $500 to the Domestic Committee on condition that $5000 be raised between this and the festival of the Nativity.

There are four places of worship in New York, in which the services are performed exclusively in the Welsh language; and two periodicals are published in that city in the same language.

A NEW CHURCH PROPOSED.—A Convention has been called by a notice, numerously signed, including the names of Gerrit Smith, Beriah Green, Alvan Stewart, &c., to meet at Syracuse in December, for the purpose of effecting a "separation from those anti-Christian combinations known under various sectarian names, and falsely calling themselves Christian churches, that still persist in" refusing to be Abolitionists.

JOHN C. SPENCER.—A correspondent of the Journal of Commerce, writing from Washington, says:—"John C. Spencer is one of the Vestry of St. John's Church, and with his usual enterprise pushes forward the repairs now going on. Nay, so deeply interested is that gentleman in Church matters, that on a certain Sabbath last summer, when the Rector was absent, he ascended the Reading Desk, and went through the morning service regularly, as if, 'instead of being Secretary of war, he was a minister of the Prince of peace.'"

JOE SMITH.—The following odd resolutions, among others, were passed at the opening of Joe Smith's tavern at Nauvoo, on the 3d ult:

Resolved, Gen. Joe Smith, whether we view him as a Prophet at the head of the church, a General at the head of a Legion, a Mayor at the head of his table, he has few equals and no superior.

Resolved, Nauvoo, the great Emporium of the West, the centre of all centres, a City of three years' growth, a population of 13,000 souls, congregated from the four quarters of the globe, embracing all the intelligence of all nations, with industry, frugality, economy, virtue, and brotherly love, unsurpassed in any age of the world, a suitable home for the saints.

A MISSIONARY STEAMER.—An iron steamer has just been built in England, for the Baptist Missionary Society, for the use of the missionaries on the coast of Africa. She is 70 feet in length by 13 feet beam. Her burthen is 70 tons. She is built of iron, and divided, for greater safety, into watertight compartments. She will contain two cabins—one in the fore part for the use of the crew, the other aft for the use of the missionaries. The builder has added ten feet to the length of the vessel and two feet to her breadth at *his own charge*. The patentees of the screw have given half the license, and one friend has promised all the nautical instruments.

LORD BROUGHAM'S POWER OF ENDURANCE.—It is related of Lord Brougham that on one occasion, after having practiced all day as a barrister, he went to the House of Commons, where he was engaged in active debate through the night, till 3 o'clock in the morning; he then returned home, wrote an article for the Edinburgh Review; spent the next day in Court practising law; and the succeeding night in the House of Commons; returned to his lodgings at 3 o'clock, in the morning, and "retired simply because he had nothing else to do!"

THE VATICAN.—The Vatican, in the "Eternal City," is more than 1,000 feet long, nearly 800 feet wide—contains eight grand staircases, and two hundred smaller ones, twenty courts, and 4,422 apartments, and a library of 387,000 printed volumes, and 23,000 manuscripts.

Obituary.

In Charlottsville, Albemarle co., Va., on Friday, the 24th of last month, after a severe illness of a few days, Mrs. MARY A. JACKSON, in the 30th year of her age, wife of the Rev. William M. Jackson, of that county.

Though suddenly called to leave this world, the summons did not take her by surprise; death had often been the subject of her thoughts, and his appearance did not alarm her. The dark valley was made light by the presence of the Sun of righteousness. On his all sufficient atonement, she placed her sole hope of pardon and acceptance with God. To him as *her* covenant God, she felt willing to leave herself, her children, husband and sisters—with the assurance that she would soon meet them again where sin and death cannot come.

Therefore, we sorrow not as others which have no hope,—for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—*South. Churchman.*

Ecclesiastical Calendar.

SECOND SUNDAY IN ADVENT.—DECEMBER 10.
Proper Lessons for Morning Service, Isa. v. Luke i. to v. 39. Evening, Isa. xxiv. Rom. ii.

THIRD SUNDAY IN ADVENT.—DECEMBER 17.
Proper Lessons for Morning Service, Isa. xxv. Luke i. to v. 19. Evening, Isa. xxvi. to v. 22. Rom. xv.

FOURTH SUNDAY IN ADVENT.—DECEMBER 24.
Proper Lessons for Morning Service, Isa. xxx. Matt. iii. to v. 13. Evening, Isa. xxxii. 1 Cor. i.

CHRISTMAS DAY.—DECEMBER 25.
Proper Lessons for Morning Service, Isa. ix. to v. 8. Evening, Isa. vii. v. 10 to 17.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Paradise,	Sunday,	Dec. 3d.	
Phœnixville,		do. 21st,	Morning
Warwick,		do. 22d,	Morning
Downingtown,		do. do.,	Evening
Carlisle,	Sunday,	do. 24th.	
Harrisburg,	Christmas,	do. 25th.	

GRACE CHURCH.

Sunday next being the *second* Sunday in the month, there will be no service in this church in the afternoon. Evening service to commence at 7 o'clock.

AMERICAN PROTESTANT ASSOCIATION.

The Rev. Walter Colton, of the United States Navy, by appointment of the American Protestant Association, will deliver a discourse in the first Independent Church, (Mr. Chambers) on Broad street, below Chesnut, on next Sabbath evening the 10th inst., subject, the Bible in our Public School.

By order of the Board of Managers.

E. F. BACKUS, President.

CHURCH OF THE NATIVITY.—*Sp. Garden.*

The Ladies interested in the above Mission, contemplate holding a *Sale of Fancy and Useful Articles, during Christmas week*, for the purpose of sustaining and building up this infant Parish. And inasmuch as the district, in which the mission is located, is large, rapidly increasing, and peculiarly destitute of religious privileges; and since the Vestry, encouraged by the rapid growth of the congregation, and Sunday School now worshipping in the temporary chapel, have fully resolved, under the blessing of Almighty God, to erect a church edifice, early in the ensuing spring, and have obtained subscriptions to a considerable amount for that purpose; it is confidently hoped that the above effort of the Ladies will meet with that encouragement and aid from all who would extend the Gospel in the Church, which the importance of such an object deserves. Donations of articles, or materials, will be thankfully received at the "Mission house," Spring Garden st. below Twelfth, or by the Wardens, F. C. Wayne, S. W. Corner of Fourth and Market, or Dr. Stanes, 65 North Twelfth above Cherry st.

☞ The Lecture on the Divine Institution of Holy Matrimony, will be repeated (by request) on Sunday evening next, at 7 o'clock, and a collection will be taken up, to aid the Ladies' Sewing Society.

A sale of Fancy and Useful articles by the Beehive Society in aid of the Missionary Association of St. James' Church, will be held in the Vestry room on Tuesday, Wednesday and Thursday, Dec 19th, 20th, 21st.

Dec. 9.—2t.

ADVENT CHURCH.

Temperance Hall, Third street below Green.

FAIR AND SALE OF USEFUL AND FANCY ARTICLES.

The Ladies of this Parish intend having a Fair and sale of Useful and Fancy articles during the approaching holidays.

It is perhaps not generally known that this infant Parish has hitherto successfully sustained itself independently of any aid from without. Nay, it has neither sought nor obtained any pecuniary assistance of those beyond its pale. Whatever has been accomplished, is owing, under the blessing of God, to the energy, devotedness, and liberality of its own immediate members. Nor have the zeal and perseverance of the Ladies, in promoting, in their sphere, the good cause, been inconsiderable. The independence of the Parish is largely indebted to their pains and ingenious labors.

It is hoped therefore that the members of the city churches and others will, of their abundance, contribute to the object which the Ladies of Advent Church have now in view.

Donations will be gratefully received if left with the Rector, 7th st. above Parrish—with the Accounting Warden, 191 Coates st.—or at Mr. George's Book Store in 5th above Chesnut st.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Miss Louisa M. Hodgman, Stafford co., Va.	$ 2 00
" Mrs. Susan Hawley, Wilmington, Del.	1 00
Previously acknowledged,	1320 72
	$1323 72

STAVELY & M'CALLA.

NEW JUVENILE BOOKS.

THE Boy's and Girl's Annual for 1844,—Poetry for the Young—The Floweret. By Mrs. A. M. Wells—The Pretty Alphabet, for Good Children—Useful Stories for Little Folks—Poems for Little Folks.

Just published and for sale by

EDWARD C. BIDDLE,

Dec. 9. No. 6 South Fifth st.

NEW BOOKS.

LETTERS from Ireland, by Charlotte Elizabeth—The Little Pin-Headers, by do.—Lectures to Young Men by L. E. Lathrop, D. D.—Memoir of Charles Lathrop Winslow, who was born in Ceylon, January 19th, 1821, and died in New York, May 24, 1832.—Conversations on the Parables of the New Testament, for the use of children, by the Rt. Hon. Lord Stanley.

Just published and for sale by

EDWARD C. BIDDLE,

Dec. 2. No. 6 South Fifth st.

FOR SALE.

A PEW in St. Andrew's Church, (Rev. Mr. Clark, Pastor) No. 19 middle aisle, very desirably located. Enquire at No. 5 Chesnut above Broad.

Dec. 2—3t

DIAMOND EDITION—BOOK OF COMMON PRAYER.

EMBELLISHED WITH FOUR ENGRAVINGS.

THE neatest and smallest ever published in this country. The paper, type, binding and plates are perfect in every respect.

Spare Minutes, by Arthur Warwick.

Sacred Harp, 1st American, from the 15th London edition, a collection of Sacred Poetry, by Bishop Heber, Robert Pollock, Cowper, Bernard Barton, Montgomery, Knox, Watts &c. &c.

Published and for sale by

HENRY F. ANNERS,

Dec. 9. No. 208 Market st. above Sixth.

DILLAWAY'S LATIN CLASSICS.—

Cicero de Senectute et de Amicitia; Cicero de Officiis; Cicero de Oratore; P. Terentii Afri Andria Adelphique; C. Cornelii Taciti Germania, Agricola, et de Oratoribus Dialogus; M. T. Ciceronis Tusculanarum Quaestionum Libri Quinque; M. Accii Plauti Amphitruo et Aulularia; all with English Notes, by C. K. Dillaway, Esq., Boston.

In addition to the above, the series will comprise selections from Quintilian, and probably from Lucretius; and another from Cicero. Quintilian is now in press and will be issued very shortly.

These editions of the Classics have been highly recommended by the North American Review, Biblical Repository, Boston Quarterly Review, New York Review, and many other periodicals, and have been extensively introduced in our colleges and higher seminaries.

Published and for sale by PERKINS & PURVES,

Dec. 9th. 3t. 134 Chestnut st.

A VALUABLE BOOK.

PROVERBIAL PHILOSOPHY, a book of thoughts and arguments originally treated by Martin Farquhar Tupper, A. M. first and second series in one volume.

Notices of the Press—"The article called, 'Dream of Ambition,' we regard among the most sublime productions of the age; yet it does not stand out in any striking or undue superiority to the rest of the book."

True Catholic.

"This is a singular book indeed, its sentiments are replete with wisdom, and are clothed with such poetic beauty, as gives them the force and freshness of new truths." *New York Evangelist.*

"This is one of the most thoughtful and brilliant productions of the age." *Banner of the Cross.*

"A brilliant book on subjects of general interest to all men." *Tribune.*

H. HOOKER, Publisher,

Dec. 9. 178 Chestnut st., opposite the Masonic Hall.

SUITABLE BOOKS FOR THE SEASON.

NOW READY.—Conversations on the Parables of the New Testament, by the Right Hon. Lord Stanley. First American, from the Eleventh London edition, one vol. duodecimo, cloth, 37½ cts.

"It is an admirable book for the purpose for which it is designed. In a series of conversations between a mother and her children these beautiful parables are conveyed in the simple colloquial style of an affectionate, earnest and intelligent mother, and received by the Children with natural artless comment. The glowing thought and divine injunctions could not be better impressed on the youthful mind, than in this method, and in such wise also as would make in after years the perusal of the original text of continued interest. The work is very popular in England. It ran into five editions anonymously, and then the author, whom the Duke of Wellington some time since pronounced to be the only man of real talent in the House of Commons, except Sir Robert Peel, announced himself."—Phila. Gazette.

JAMES M. CAMPBELL & CO.

Dec. 9. 98 Chestnut st., up stairs.

EVANGELICAL BOOK AND TRACT DEPOSITORY, No. 13 North Seventh st., 2 doors above St. James' Church, where all the publications of the American Tract Society, may be obtained, with other works of like character.

Among the numerous single-standard volumes are, Baxter, Doddridge, Wilberforce, Henry, Flavel, Mason, Edwards, Bunyan, Hannah More, Alleine, Morrison, Newton, Harris, Abbott, and others—the English Tracts, bound in 12 volumes up to No. 425, the same in 26 volumes.

Children's Tracts, containing Memoirs of pious youth in nine volumes, and youth's Narrative series in 17 vols.—Scripture Biography, by Mr. Gallaudet in 7 volumes—Evangelical Family Library, 15 volumes.—Youth's Library, 40 volumes, and the Christian's Library of 45 vols.

Pocket Manuals, such as Daily Texts, Heavenly Manna, Daily Scripture Expositor, Persuasives to early Piety, Book of Proverbs, Crumbs from the Master's Table, Clark's Scripture Promises, Advice to a Married Couple, Gems of Sacred Poetry, Dew Drops, Daily Food for Christians, Cecil and Flavel's Gift to Mourners, Divine Breathings of the truly Pious Heart thirsting after Christ—Tracts and hand bills in English, French, German, Spanish and other foreign languages. Dec. 9. 2t.

NEW JUVENILE BOOKS.

THE Boys' and Girls' Annual, a Christmas and New Year's Present for 1844.

Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Anniversary.

The Saint Nicholas Gift.

The Child's Gem, by Mrs. Colman.

The Little Gift for 1844, by Mrs. Colman, &c. &c.

With a great variety of New Books suitable for holiday presents.

For sale by PERKINS & PURVES,

Dec. 9—3t. No. 134 Chesnut st.

GOOD, NEW, AND CHEAP BOOKS.

H. HOOKER has for sale, bound in cloth,—Dew of Heaven, or Prayers and Meditations for every day in the week, and on various occasions.

Also, Conversations on the Parables of the New Testament for the use of children, by the Right Hon. Lord Stanley, from the 5th London edition, price 37½ cts.

Mrs. Ellis's Pictures of Private Life, price 25 cents.

The School Girl in France, in paper covers, price 25 cents.

Six Nights with the Washingtonians, price 25 cents.

The Wrongs of Women, part one and two, price 25 cts.

The Wrongs of Women, part 3, just published.

The Works of Mrs. Hemans, with a memoir, vol. 1, price 50 cents.

The Education of Mothers, translated from the French, 75 cts.

Jamaica, its past and present state, 50 cents.

Speech of Mr. John Dyer, delivered in Convention 12½ cents.

The Queens of England, 3 vols. paper covers, per vol. 50 cents.

Mrs. Child's Letters from New York, 12mo. 75 cents.

Scott's History of the Church of England, 8vo, $1 50.

Hand Book of Needle Work, illustrated, $1 25.

Alison's History of Europe, Harper's ed., bound, $5 00.

With a large assortment of Religious and Miscellaneous Books, for sale low at H. HOOKER'S,

Dec. 9. 178 Chestnut st., opposite Masonic Hall.

CHEAP THEOLOGICAL BOOKS.

THE Subscribers have several thousand volumes of scarce and valuable books which they will sell at reduced prices for cash. Among them are—Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, 2 vols. imperial 8vo. with all the Maps and Engravings, price $3 25—Dr. Chalmers on the Romans, 8vo. $1 50—Scott's Commentary on the Bible, complete, 3 vols. bound, $—Encyclopedia Americana, 13 vols. 8vo. bound, $18—A very fine copy of Rees' Encyclopedia complete in 47 vols. 4to, for sale very low—Bishop Horsley's works 6 vols. 8vo, boards, $6 25—Another copy in letter binding, $7 50—Halyburton's works 1 vol. $2 50—Bishop Burnet's History of the Reformation in England, 3 vols. $2 50. Cave's Lives of the Primitive Fathers, 2 vols. 8vo. $2 50. President Edwards' works 4 vols. 8vo. bound, $8—Blunt's Lectures on the Life of Christ, fine edition, bound, 62½ c.—Scapula Lexicon Graecum Latinum, Novum in quo ex primitivorum &c. folio, ½ bound, $2 50—Another and better copy $3—Historia Ecclesiasticae Scriptores Eusebius Pamphilus, Socrates Scholasticus, Epis Cyro, Evagrius Scholasticus [illegible] Greek and Latin, 3 vols. large folio, $15—Neal's History of the Puritans 5 vols. 8vo. boards, London, $7 50—Episcopii (M. Simonis) Opera Theologica, folio, 1650 $2—Lardner's Ecclesiastical History, 5 vols. 8vo. London, half cf. $6 25—Curcelli (Stephe) Opera Theologica, Amstelodami, folio, 1675 $2—Rev. John Flavel's works, 2 vols. large folio, price $7—bound, &c. &c.

All orders from a distance with the money enclosed, promptly attended to. *All letters must be post paid.*

Any Books that are to be obtained of this market, supplied at the lowest rates.

J. WHETHAM & SON,

Nov. 25. 144 Chestnut street, opposite the Theatre.

BISHOP M'ILVAINE'S SELECTED SERMONS.

SELECT FAMILY AND PARISH SERMONS.—A series of Evangelical Discourses, selected for the use of families and destitute congregations. By the Right Rev. Charles P. McIlvaine, D. D., with a preliminary Address, by the same, to parents, on the importance of Family Religion and Christian Education. 2 large royal, 8vo. volumes, containing 1600 pages.

For sale in Philadelphia, by Thomas Cowperthwait & Co., H. Hooker, and R. S. H. George, in New York by Swords, Stanford & Co. and Alexander V. Blake, in Babcock, New Haven, in Boston, by James B. Dow, and Charles Stimpson, Jr., and by the Publisher, Isa. N. Whiting, Columbus, Ohio.

MONEY RECEIVED FOR THE RECORDER.

Mrs. Maria Tompkins, Matthews C. H., Va.	$ 5 00
Mrs. Ellis Hunter, Sweet Spring, Va.	5 00
Dr. C. R. Nott, Milliken's Bend, La.	5 00
F. G. Fish, Agent, Brooklyn, N. Y.	23 00
Benjamin S. Russell, Harrisburg, Pa.	2 50
Mrs. Sarah Hawley, Wilmington, Del.	2 50
Rev. J. B. Clemson, West Chester, Pa.	2 50
	63 50

Poetry.

STANZAS.

By Mary Ann Browne.

Hast thou not seen when winter hath bound
In icy chains the river;
When not a flower adorn'd the ground,
And nature seem'd sleeping forever;
When the earth had thrown off her robe of green!—
Hast thou not gazed on such a scene?

Hast thou not sometimes found a bud,
When that dark season pervaded,
That over the snow that lay round it stood,
Though every other was faded?—
And didst thou not prize it in that dark hour,
More than if blown in a summer bower?

Hast thou not known an hour of woe,
When sorrow o' peace had bereft thee,
When thy heart to the world was as cold as the snow,
And not one blessing seem'd left thee?—
Hath not a hope sprung up in thy mind,
That still could bloom through the tempest unkind?

Yes;—that heavenly hope will still cling
Round the heart, and will never forsake it,
Prized far more than in life's young spring;
And though sorrow should well nigh break it,
Still would hope's flower unblasted be placed—
A blossoming bud in a desolate waste.

Hast thou not on a winter's night,
Oft on the stars been gazing?
Have they not seem'd to shed fairer light,
As if their orbs brighter were blazing?—
And hast thou not forgot, in their glow,
The stormy world that lay below?

Is it not thus with the broken heart,
That from earthly joy is riven?
Do not the thoughts of the world depart,
When that heart is fix'd on heaven?
Yes;—when the soul lies in sorrow and night,
Then is the prospect of heaven most bright.

For the Episcopal Recorder.

HINTS BY A LAYMAN No. XXXI.

A TWENTY-EIGHTH "TRACT ABOUT TRACTS."

My zealous young friend who furnished me with the very interesting illustrations of the usefulness of religious tracts, occurring under his own eye, which I have transcribed for my readers, in my two preceding numbers, has addressed me a second letter upon the subject, wherein he recounts, with a thankful heart, another fulfilment of the gracious promise, that whoso labours for God's honour, in the salvation of souls, shall find his efforts crowned with God's abundant blessing. He says:—"According to my promise of yesterday, I proceed to lay before you a fact, related to me by a friend of mine, who has recently returned from South America; and just in time to witness a beloved mother's decease. Before his departure, he had some serious impressions concerning his soul's salvation, which I can trace to the following circumstance.

Being one day in company with him, something irritated him; he immediately commenced cursing and swearing. I placed the "*Swearer's Prayer*" in his hand, and said to him, "my dear G——, read that, to oblige me, and let me know what you think of it." We met a week after, and the first question I asked, after the usual civilities had passed between us, was, "what did you think of that tract I gave you?" "George," said he, "I have come to this conclusion: *never to swear again!*" I feel convinced that I have, for many years, been leading a bad life; calling most heavy curses upon myself. I am going to Pernambuco in a week; and I want you to give me a few tracts, and a Bible. I have one already, but one coming from you, will continually remind me of the effect of that tract upon me." I gave him a large quantity of tracts, and the Bible, as he desired; to which (of my own accord;) I added a prayer book; in both of which I wrote several texts of scripture. He departed a week after, having the prayers of the church offered up for him. He returned; and next day, came to see me; and related the following to me: "A rough time I've had of it, George; both from the weather and my associates on board ship; but God has been my rock and anchor, in all my trials of body and mind; and I thank him that I have kept my resolution, *never to swear again.* My Bible and Prayer Book, which you gave me, have been uppermost in my chest. When I have been aloft, or at work, I managed to take them with me; but the time passed too quickly for me to read all I desired. The 'prayers to be used at sea,' in the Prayer Book, are beautiful; and that beautiful hymn, commencing,

"When through the torn sail the wild tempest is streaming,"

So delighted me, that I committed it to memory, and often sang it. Knowing how superstitious some sailors are, a thought struck me, on a clear calm day, to let one of my tracts fall to the deck from my perch aloft, where I had been sent, and was reading my Bible and Prayer Book, when an old salt came along. (An awful old sinner he was!) I dropped my tract; he looked up, and, seeing no one, (for I had hidden myself among the rigging;) he picked it up, and read it. It was the "*Swearer's Prayer*," the very one which had been blessed to me; I dropped another one, while he was reading; he seemed frightened, and went below. *I never heard him swear again!* At night I read my Bible, and laid it down; this same man picked it up, and looked over it; and next day after that, he picked up my Prayer Book, at the hymn which I was learning; and looked over it, also; he seemed changed from a cross old codger to a mild, inoffensive old man. I hope my example may be the means of a change of heart in him, by the grace of God. And I wish to have the thanksgiving of the Church offered, for my safe return from sea." *

After this interesting account received from the individual to whom my friend's efforts had been so greatly blessed, the writer concludes:—"That the good effect of tracts, related in the above, and in your last number, may prove beneficial to many is the sincere prayer of, &c."

Now we have but one word, by way of comment to the above; Distribute!

MARTYR COURAGE.

There doubtless have been instances in which both men and women have submitted to a martyr's death, under influences extraneous to the claims of the gospel. Fanaticism and heated blood may have sustained many under the agonies of a violent death. But these rare instances must not impair our veneration for those whom the *love of Christ* has constrained. Multitudes have followed Christ to the dungeon, to the rack, and to the stake, because they dared not deny their Lord.

The following reply of one of the martyrs of the days of Queen Mary, Roger Coo, an aged shear-man, a plain unlettered disciple, shows the genuine martyr-spirit. The bishop inquired whether he would obey the laws of the king and queen. He replied, "as far as they agree with the word of God, I will obey them." The bishop told him that whether they agreed with the word of God or not, he was bound to obey them, even if the king was an infidel. Coo quietly observed, "If Shadrach, Meshack, and Abednego had acted thus, Nebuchadnezzar would not have confessed the living God." Here the object was to secure the confession of God. This undaunted man chose to be burned alive, rather than do any thing that would diminish the faith of *others* in the gospel. What would not a kindred desire that the heathen should know and trust in Christ lead Christians of the present day to do? O, how faint our love! How few and unimportant our sacrifices! Only in some cases do we bestow more than the surplus which we do not need.

When Latimer and Ridley were at the stake together, the former said to the latter, "*Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out.*" To promote the gospel and to save their own souls, was their sustaining motive.

As an evidence that the martyrs were compelled to choose death by a powerful internal constraint—a conviction of duty—let the following be read with attention: "At their burning, it was evident that these witnesses for the truth could only face the cruel torments which awaited them, when strength was supplied from on high. Hulen had been remarked for his cheerful reliance on the Lord, both previous to his apprehension and during his imprisonment; but, after he was fastened to the stake with his companions, he came from under the chain, to the great surprise and sorrow of many, who concluded he was going to recant. But as Fox relates, he felt more in his heart and conscience than they could conceive; for alas! he was compassed with great dolor and grief of mind, not for his death, but for *lack of feeling of his Christ;* and therefore, being very full of cares, he humbly fell down upon his knees, and prayed earnestly and vehemently to the Lord, who, at the last (according to his mercies) sent him comfort. Then he arose with great joy, as a man changed from death unto life, and said, "Now I thank God, I am strong, and mind not what man can do unto me."

Laurence Saunders, one of the earliest who suffered in that reign, said to a pious shoemaker who came to give him his parting blessing, "pray for me; I am the most unfit person for this high office that was ever appointed to it." He shrank from the flames, but could not deny Christ. In the final moment his strength was equal to his day. On being fastened to the stake, he kissed it, singing, "Welcome the cross of Christ! welcome everlasting life!"

Glover was taken from a sick bed to prison, and from prison to the stake. Shortly before his martyrdom he had great doubts and apprehensions, complaining of the deadness of his heart, and his want of spiritual comfort; previous to his execution, he continued all night in prayer, and "was even carried in sight of the stake, yet his mind was weighed down with a burden, almost too heavy to be borne." But, "on a sudden he was powerfully filled with God's holy comfort, a foretaste of heavenly joys."

Christians of this age, it is to be feared, live so much under the influence and support of worldly comforts, that they are ignorant of the power of religion to fill the soul with true heavenly joys. We are not called to such sufferings, and to inflict sufferings which God has not appointed, is wrong; still there will never be a time, till the world be converted, when sacrifices for Christ will not be required. Nor will such sacrifices ever fail to receive their spiritual reward.—*Macedonia.*

From the Boston Recorder.

THE EXPENSIVENESS OF WAR METHODS.

Some illustrations of Dr. Franklin's views.

The views of Franklin on this point I quoted last week; and I will now subjoin some recent illustrations from our own history.

Our last war cost us nearly $150,000,000; and if we reckon all the injury it did to the business and property of the nation, the sum total could not be much, if at all, less than $500,000,000! And what did we gain by all this! Not so much as we might have secured by spending a single million in specific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our North-eastern boundary. Maine, in a fever of excitement, raised the war cry, rallied her own forces upon the disputed territory, and summoned the whole territory and summoned the whole nation to the contest. The contest came not, and her own war-frenzy soon died away;—but that brief and feeble movement cost us alone between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required, in the way of negotiation or reference to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political, and moral, are obvious enough.

Glance at the war in Florida. We wished the Seminoles to remove; they refused or hesitated; and instead of persuading them to the measures by kind treatment; and offers of satisfactory remuneration, we went to fighting them. And what was the result? Why, besides the everlasting disgrace with which we covered ourselves by our efforts to hunt down and butcher a few hundred peaceable, inoffensive Indians, we spent in the contest some $50,000,000; fifty or a hundred times as much as it would probably have cost to buy out the whole tribe! And this is the economy of war, the wisdom of war making statesmen, the patriotism of demagogues!

Who gets the money wasted in war?—When Maine was mustering her forces for the border conflict, she sent a man to Boston for the purchase of provisions, which he bought, as a premium on his vanity in vouching himself as the agent of a State on the eve of war, at a large advance on the market price, and then charged nearly $700 for services which occupied about one week!

But the Florida war caps the climax. The late William Ladd, when on a tour to Washington, learned from some of his fellow travellers, just returned from Florida, that the corn dealt out there to the horses in the service of the United States cost an average of one cent a kernel! Another gentleman, himself the gainer, told him, that an old schooner, which cost him only $1400, was chartered to carry provisions from Charleston to Florida, for the army; but not being immediately wanted, the vessel remained at anchor with the allowance of $50 a day. After it had continued there at this rate for two or three months, long enough to pay for the vessel itself several times over, he purchased another to employ in the same service, and was at the time of the interview, reaping the profits of such enormous charges. In another case, the owner of an old steamboat, wanted for some special service, offered to sell her for $11,000, but the agents of the Government declined the offer, and employed the vessel till they had paid for its use nearly $200 000! Mr. Ladd, on visiting Washington, mentioned to one the Auditors, some facts of this sort, as illustrations of what the war in Florida was costing; but the Auditor shook his head significantly, and said, "You have not got at the whole truth, by any means. I understand it, for the money all goes through my department, and the country would be astounded at the waste of money in that war."

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this; and it was asserted even in administration papers of the day, that men thus interested in the continuance of that war actually furnished the Indians with arms and ammunition to carry it on! Irenicus.

TO A MOTHER.

You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being; destined to live forever! It is destined to be happy or miserable! And who is to make it happy or miserable? You—the mother! You, who gave it birth, the mother of its body, are also the mother of its soul, for good or ill. Its character is yet undecided; its destiny is placed in your hands. What shall it be? That child may be a liar. You can prevent it. It may be a drunkard. You can prevent it. It may be a thief. You can prevent it. It may be a murderer. You can prevent it. It may be an atheist. You can prevent it. It may live a life of misery to itself and mischief to others. You can prevent it. It may descend into the grave with an evil memory behind and dread before. You can prevent it. Yes, you, the mother, can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again; will you save it? Will you watch over it, will you teach it, warn it, subdue it, pray for it? Or will you, in the vain search of pleasure, or in gaiety, or in fashion or folly, or in the chase of some other bauble, or even in household cares, neglect the soul of your child, and leave the little child, and leave the little immortal to take wing alone, exposed to evil, to temptation to ruin! Look again at the infant! Place your hand on its little heart! Shall that heart be deserted by its mother, to beat perchance in sorrow, disappointment, wretchedness, and despair? Place your ear on its side and hear that heart beat! How rapid and vigorous the strokes! How the blood is thrown through the little veins! Think of it; that heart, in its vigor now, is the emblem of a spirit that will work with ceaseless pulsation, for sorrow or joy forever.

Children's Friend.

HEAVEN.

"I go to prepare a place for you."—John xiv., part of verse 2.

My dear children, suppose you were taking a journey in a strange country, and were on your way to a town where you had never been before, and suppose a friend came up to you, and asked you where you were going, and after you had told him you were going to such or such a town, he said to you, "Well, I am going to that town, and I know the people well, for I have lived there all my life.—I will have lodgings provided for you, and food got ready for you, and you shall find every thing you can possibly wish for," how pleased you would be! O, you would go on with quite a light and merry heart. It it was very hot, you would say to each other, "Never mind, we shall soon get to the town, and there we shall have some nice cold water to drink." If you are very much tired, you would do your best to get on, so that you might soon reach the town, where you could rest as much as you pleased. At last you would come to the town. As soon as you arrived at the gates, you would see your friend. He would take you into the town and lead you to his house, and then he would give you something to eat and to drink; he would put on you clean clothes, and he would say to you, "My dear friends, you have had a long and wearisome journey, therefore now rest yourselves and make yourselves happy, I have prepared this place for you, where you may enjoy yourselves, and stay as long as you please."

There, my children, what do you think of that? Do you not think the poor travellers would be very much pleased, and do you not think they would love that friend very dearly? Well, you are the travellers. You are making a little journey in this world. God has put you here for a little while. Not for ever. O no. Only for a little while. And when you die, you will have finished your journey. Have you any kind friend who will prepare a place for you? There is a friend who will prepare a place for you, if you will make him your friend. It is Jesus. He has said, "I go to prepare a place for you." After Jesus had been down to this world to die upon the cross, he said to those who loved him, "I go to prepare a place for you." Where was this place? In heaven. Jesus went to heaven to prepare a place for those who love him. Will you make Jesus your friend? If you will, he will prepare a place for you in heaven. How can you make him your friend? By loving him. By serving him. By doing what Jesus tells you in the Bible to do. By not doing what Jesus tells you not to do. Where is Jesus now? In heaven.

You have often heard of heaven. Shall I tell you what sort of place heaven is? In heaven God the Father lives, and in heaven Jesus, God's Son, lives. Yes, the God who made you, my child, lives in heaven. And Jesus Christ, who died for you, lives in heaven. But is there no one else there? O yes; there are God's servants. God's servants are the angels. The angels are spirits, which you cannot see any more than you can the wind. The angels have no bodies as you have, but they are spirits. The angels wait upon God. They go on God's messages. There are a great many angels in this world, but you cannot see them. God sends his angels to take care of his people. They watch around their beds at night, and take care of them in the day. And when God's people die, the angels carry their souls to heaven. There are hundreds and thousands of angels in heaven. They sing praises to God. They stand all round the throne on which God sits, and they sing all day and all night. They never grow tired. They do nothing else but sing God's praises, and go on his messages. But there are more in heaven still. All the good people that have ever died are in heaven. No bad people. O no, not one; only good people. Hundreds and thousands of good people are in heaven. If your father or your mother, or any of your brothers or sisters, or any of your relations, are dead, if they were good, they are in heaven. Heaven is very bright and shining. There is no sun nor moon there, yet it is quite light. How is that? Why, God is the light. God gives light to all heaven. There is no crying, nor sorrow, nor unhappiness in heaven. No, all is joy. There is no quarrelling nor fighting, nor calling names in heaven, because all the people there are good. There is no dying in heaven. When people get to heaven, they live there always. O what a happy place heaven must be! Should not you like to get to heaven, my children? I am sure you would. Then ask Jesus to be your friend, and he will prepare a place in heaven for you. Leave off all wicked ways. Leave off fighting and quarrelling. Leave off telling lies and stealing. Leave off saying bad words, and calling people bad names. Leave off being passionate, and sulky, and ill tempered. Leave off being disobedient and idle. Go and pray to God, and beg him to give you new hearts. Beg him to make you love Jesus. Beg him to make you good children. Beg him to wash your hearts clean with the blood of Jesus Christ. God will hear your prayer.

Remember, my children, that if Jesus does not prepare a place for you in heaven, you will be cast into hell at last. The devil will have all the children that do not go to heaven. O do go, and beg Jesus to prepare a place for you in heaven, so that when your bodies are laid in the grave, your souls may go and live with Jesus in that happy, happy place, heaven.—*S. S. Journal.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 22d ult., has received the following contributions:

From Rev. K. Merrill, Dansville, N. Y., an offering from his parish [illegible] $1[illegible]; St. John's ch., Waterbury, Conn., Rev. J. L. Clark, rector, for missions in Bishop Kemper's jurisdiction, $10; Mrs. Mary M. Witherspoon of Society Hill, S. C., $3; through Rev. F. [illegible] Nash, from his missionary stations in [illegible] $1 [illegible]; From a member of St. Stephen's ch., N. Y., for [illegible] $10; from another of the same [illegible] $0 50; from another of the same, for [illegible] $1; monthly collection in Christ church, Hartford, Conn., Rev. Geo. Burgess, rector, $61 23; [illegible] parish, Va., Rev. Alexander Stuart, rector, [illegible] $15; St. Paul's ch., Troy, after sermon by Rev. Alonzo Potter, D. D., $145 45. Total amount, $285 70.

Thomas N. Stanford, Treasurer,
Nov. 29, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his report of 23d ult:

From St. George's ch., Astoria, L. I., per Rev. J. W. Brown, rector, for education of J. W. Brown in Africa, $20; Christ ch., Hartford, Ct., per Rev. George Burgess, monthly collection, $57 80. Total $77 80.

F. S. Winston,
New York, Nov. 29, 1843. Acting Treasurer.

THE LAW AND THE GOSPEL.

Lectures on the Law and the Gospel, by Rev. S. H. Tyng, D. D. [illegible] Episcopal Recorder, No. 12 Pear st.

Dec 2—[illegible] Stavely & McCalla.

TO CLERGYMEN AND STUDENTS.

[illegible] of Theological, Sacred, and Miscellaneous Books, at very reduced prices.

[illegible]

Address J. Whetham & Son,
144 Chestnut street, opposite the Theatre.
Dec 2

H. Hooker [illegible] Two Treatises on the Church, the first by Thomas Jackson D. D., the second by Robert Anderson, D. D. [illegible] Lord Bishop of London; to which is added a Letter of Bishop Cosin on the Validity of the Orders of the Foreign Reformed Churches, with introductory remarks by Rev. Wm. Goode, M. A.
Dec 2

MEMOIR OF BISHOP MOORE.

Recently published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the Rt. Rev. Richard Channing Moore, D. D., by Rev. J. P. K. Henshaw, D. D., [illegible] price $2 25. Also, the Prayers of the Church, [illegible] Booksellers. Stavely & McCalla.
Dec 2—5t

NEW AND VALUABLE WORK.

This day published by American S. S. Union, 146 Chestnut st.—

The Great Concern, a Treatise on Conversion, by George Redford, D. D., L. L. D., with an Introduction, by Rev. John Angell James, D. D. [illegible]

[illegible]

For sale at the Depository, 146 Chestnut st.
Dec 2

THEOLOGICAL WORKS.

Clergymen and others wishing to purchase works at any description, are invited to examine the subscriber's stock and prices. [illegible] Horne's Introduction [illegible] $3 [illegible] Lectures on [illegible] Commentary,—Scott's Theological Works—Bibles and Prayer Books, together with all the new religious Works.

H. Hooker
178 Chesnut street opposite the Masonic Hall.

SHORT'S CHURCH OF ENGLAND.

Now Ready—The History of the Church of England to the Revolution of 1688, by the Right Rev. Thomas Vowler Short, D. D., Bishop of Sodor and Man. One vol. octavo. Jas. M. Campbell & Co.,
98 Chesnut st.

The publishers of this valuable work are permitted to use the following letter, from the Rev. Dr. May, Professor of Church History in the Theological Seminary in Virginia:—

"Theological Seminary of Va., }
Nov. 11, 1843. }

"Messrs. J. M. Campbell & Co.,

"Dear Sirs,—I am happy to see your advertisement of an American edition of Bishop Short's History of the Church of England. Though there are faults in the style of the work, especially on the score of perspicuity, and occasionally in the construction of sentences, yet this does not prevent one's receiving in it a great amount of information of the deepest interest. It is written in admirable temper, and in a spirit of candour and impartiality. As a whole, it contains, I think, more information on its proper subject, than any other one work in print among us. Your edition is particularly acceptable to us who use the work as a text book, for we can now purchase at home for $1 50 what heretofore we have been obliged to import at the cost of more than $4.

"James May,
"Prof. of Ch. Hist. in the Theol. Sem. of Va."
Nov. 18.

SPLENDID ENGRAVINGS.

An Engraved Likeness of Bishop Ives,
do. do. of Rev. Dr. Milnor.
Also, Horne's Introduction, cheap edition, for $3 50.
Bibles and Prayer Books in great variety.
For sale by H. Hooker,
Nov 25 178 Chestnut st.

GOLDEN HILL SEMINARY,

BRIDGEPORT, CONN.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

MRS. S. A. BURR, PRINCIPAL.

The location of this School, is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding every varied and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May, and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationery will be purchased for the pupils when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn.; Hon. Andrew T. Judson, Hartford, Conn.; Hon. Samuel Ingham, Essex, Conn.; Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Wm. Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, New York; Rev. P. W. Coit, D. D., New Rochelle, N. Y.; Hon. Millard Fillmore, Buffalo, N. Y.; Edward Pennan, Esq., Baltimore; Col. Garland, Detroit, Michigan; Col. Andrews, Charleston, S. C.; C. V. S. Kane, New York; Rev. Wm. Hawley, Co. W. Goldsborough, Esq.; Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Yount Love, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city; Wm. Easton, Esq., Hon. Geo. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.
Oct 11—3m.

PROSPECT HALL,

Hagerstown, Washington County, Maryland.

Rev. J. C. Wheat, Principal.

This Institution for the boarding and instruction of Young Ladies, was re-opened on Tuesday, August 22d.

Teachers properly qualified will give instruction in the French, Italian and Spanish Languages, the Classics and Mathematics.

Terms of tuition per qr. of 12 weeks.

For boarding (including washing, fuel, lights &c.) and tuition in all the English branches, (one half in advance)	$40 00
For tuition in Music	10 00
For use of Piano	2 00
For tuition in Modern Languages, each	5 00

Parents and Guardians, desirous of sending Pupils, can receive further information by writing to the Principal, or, to Mrs. E. C. Davis, who has charge of the Domestic department.

References.—Rt. Rev. W. R. Whittingham, Rev. H. V. D. Johns, Rev. H. S. Keppler, Mr. W. B. Norris, Mr. Dennis Smith, Baltimore; Rev. J. Burs, Hancock, Md.; Rev. J. Crampton, Martinsburg, Va.; Rev. J. Trapnell, Jr., Pleasant Valley, Md.; Rev. C. B. [illegible] Hagerstown, Md.; Rev. J. Peterkin, Rev. J. Morris, Rev. J. [illegible] Sr., R. Potts, Esq., R. H. Marshall, Esq., Dr. Wm. Tyler, Frederick, Md.; Rev. S. Buel, Cumberland, Md.

Hagerstown, July 19, 1843.

The undersigned are well acquainted with the Rev. James C. Wheat, who has had the charge of the Young Ladies' Institute in this place for several years past, and it gives them pleasure to recommend him as an excellent and most thorough instructor. The course of study embraces all the useful and ornamental branches which are pursued in our best female institutions; and the thorough and efficient manner, in which instruction is imparted, is never failed to give entire satisfaction.

O. H. Williams,	Alex. Neill, Sr.
Jno. C. Dorsey,	Wm. Robertson,
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D. G. Yost,	W. Stewart,
George Fechtig,	Samuel Zeller,
J. Swope,	Fred'k Dryan,
Wm. M. Marshall,	D. C. Newcomer.

Hagerstown, Sept. 15 1843—3m.

SELECT SCHOOL,

SHARON, CONNECTICUT.

The Rev. S. T. [illegible] [illegible] Winter term [illegible] Nov. [illegible]

REFERENCES.

Rt. Rev. T. C. Brownell, D. D., L. L. D., Hartford, Conn. Rev. David Brown, D. D., Newtown, Ct. [illegible] Camden, N. J.
Nov. 18.

D'Aubigne's History of the Reformation.—Cheap edition—Just published by John S. Taylor & Co., Theological and Sunday School Publishers and Booksellers, Brick Church Chapel, 145 Nassau street, New York.

The following notice of this edition is from the New York Observer of October 21st: "It is from the pen of an accomplished [illegible] of this city, whose opinions on such subjects are entitled to universal confidence.

"*Abridgment of D'Aubigne.*—The following notice of the abridgment published by John S. Taylor & Co., is from a distinguished officer of the American Tract Society.

"I have read the Rev. Mr Dalton's abridgment of D'Aubigne's History, as printed by Mr. Taylor, and have fully compared it with Mr. Carter's edition of the original work.—I am free to say that I think the abridgment is made with great fidelity and sound judgment. It contains almost wholly of the author's own words, and embraces those parts which are of most permanent interest. Doubtless those who can command the time will prefer to read the original work; but those who wish to have the substance of the work in less compass, will here find it suitably condensed by one who entered into the true spirit of D'Aubigne. Both editions, I believe calculated [illegible] useful, and I wish to both the widest circulation."

The work is printed on good type, contains 447 pages, and is sold at the exceedingly low price of 50 cents.

N. B. Any valuable books to be had in New York, furnished by J. S. T. & Co., at the lowest cash prices.
Dec. 2—5t

NEW AND BEAUTIFUL BOOKS,

Especially designed for the approaching Holy-days. For sale at 146 Chesnut st.

The Holiday Gem for Boys, 192 pp., 18mo, embellished with a Frontispiece on fine steel engraving, and six engravings on stone and wood.

Contents.—The Bird's Nest, original steel plate—The Worm, (poetry)—Trouble, and how to bear it, (poetry)—Little Charley and his Castle, (engraving)—The Three Sons, (poetry)—The Homeward Cripple, (engraving)—The Bird's Funeral, (poetry)—The Young Picture [illegible] (engraving)—Proceeds put to the Test (poetry)—Frank [illegible] (engraving)—The Storm, (poetry)—The Pillow and the Pillar, (engraving)—The Beggar Man, (poetry)—The Isle of Loss, or Marvelous of Zedekiah (engraving)—The Poor Wish, (poetry)—Count Z[illegible] and the Indians, (engraving.)

THE HOLIDAY GEM FOR GIRLS.

184 pp. 18mo.

Beautifully embellished.

Contents.—The Sunday Dame and Village Pet, (original), with fine steel engraving—The Dame School mistress, (poetry)—The Two New Year's Days, (original), with engraving—Lucy Gray, (poetry)—I am going to turn over a New Leaf, (engraving)—Morning Address to the Soul, (poetry)—The Sabbath and Scholar a Teacher, (engraving)—The Orphan Child at the Grave of its Parents, (poetry)—The New Grave-Yard, (original and engraving)—Oh! Spare my Flower, (poetry)—Little Girls' Missionary Meeting, (engraving)—The Pet Plant, (poetry.)

The Little Boys' Forget-me-not. 108 pp., large 32mo. With eight fine finished embellishments, and fancy cover. This will prove to be one of our most popular works for children.

The Little Girls' Forget-me-not. 110 pp., large 32mo. With eight appropriate and striking illustrations.

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Annie Sherwood, or Scenes at School. By the author of Scenes in the Holy Land. 172 pp., 18mo. With a fine Steel Frontispiece.

Letters to a very Young Lady. 230 pp. 18mo. With a beautiful Frontispiece, from a fine Steel Engraving.

The Great Aim of the Sunday School Teacher. By the author of the "Sunday-school Teacher's Harvest," the "Sunday-school Teacher's Dream," the "Teacher Taught," &c. 128 pp. 32mo.

The Choice Medley; or Here a Little and There a Little, by a mother.

Contents.—Game at Ball; Old Age; The Road to Ruin; Law of Kindness; Love of Money.

These narratives are all original and authentic, and each of them is illustrated by a fine original engraving. It is one of our most attractive volumes.

The Bruised Reed; Memoir of the Rev. Henry Mowes, late Pastor of Altenhausen and Ivenrode, Prussia. "They also serve who only stand and wait."—Milton. 144 pp. 18mo.

Published by the American S. S. Union, and for sale at the Depositories, 146 Chesnut st., Philadelphia; 152 Nassau st., New York; 5 Cornhill, Boston.
Nov. 18—7t

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OSTON, Carver, 52 South Sixth st., Philad.

Candelabras, Gas-lantern [illegible], Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and wood-cuts, &c.

See Advertisement in McElroy's Directory.
Oct. 14—3m

NEW BOOKS FOR CHURCHMEN.

Episcopacy Tested by Scripture, by Bishop Onderdonk.

Anabaptist Baptism—facts and evidences on the Subjects and Modes of Baptism, by C. Taylor.

Hugh White's Meditations on Prayer.

Perceval on the Apostolical Succession.

The Practical Christian, or the Devout Penitent, a Book of Devotion, by Sherlock.

The Unity of the Church, by Henry Edward Manning, Archdeacon of Chichester.

The Clergyman's Companion, or Offices of the Church, for the use of Clergymen, edited by Bishop Ives.

For sale by H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.
Nov. 25.

GLEANINGS BY THE WAY, BY REV. J. A. CLARK, D. D.

The following, among many testimonials in favour of this excellent work, have been received.

"Few writers wield a more graphic pen than Dr. Clark. His kindly views of men and things—his ready appreciation of the beautiful—his fine taste, and pure feelings, fit him admirably to be a tourist. Over a third of the volume is occupied with a clear, full, and in many respects, novel, account of the Mormons, and their strange delusions. A better sketch of the error is no where to be found."—N. Y. Evangelist.

"[illegible] the observations of the author during a tour through this state and parts of the West. The sketches are faithful, fresh, and entertaining. There is one portion of the book—and a very large portion it is—which is valuable beyond the ordinary matter in works of this class, we mean a history of Mormonism, its author and the 'Bible' on which they profess to found their creed."—N. Y. American.

"This volume is not only a readable but it is really an instructive one."—Penn. Enquirer.

It is published and for sale by the subscriber, where may be obtained the other writings of this gifted author. Also, a general assortment of religious and miscellaneous books.

JAMES K. SIMON,
Nov. 21. 121 South Fifth st., above Spruce.

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Middletown, [illegible]

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Marcus Hook, Col. T. Robinson.
Wilkesbarre, Wm. Butler, Rev. R. B. Claxton.
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